Five Treatises,

viz.

THE GOLDEN TREATISE,
OF THE
Antient and Learned Father
Vincentius Lirinensis.

THE VERITIE
OF
CHRISTIAN FAITH.

THE FELICITIE
OF A
CHRISTIAN LIFE.
Written by *Hierome Savenarola.*

THE
PROFIT OF BELIEVING
By Saint *Augustine.*

S. AUGUSTIN'S BOOK
DE
Cura pro Mortuis.

PRINTED,
Anno Dom. MDCLI.

PRINTED,
Anno Dom. MDCLI.

THE GOLDEN TREATISE

OF THE

Antient and Learned Father

Vincentius Lirinensis.

Written about twelve hundred years since.

FOR

The Antiquity, and Universality of the Catholick Religion: against the profane Novelties of all Heresies.

Translated into English by A. P.

Very profitable for all such as desire in these dangerous times, to embrace the true Gospel of Jesus Christ, and to remain free from all infection of false doctrine, as in the Preface more at large is declared.

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Printed, *Anno Dom.* 1651.

THE
GOLDEN TREATISE
OF
Ancient and Learned Rabbi
Moses ben Maimon.

Written about twelve hundred years ago.

FOR
The Antiquity and Universality of the Catholick Religion against the pretended Novelties of all Heresies.

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Printed, Anno Dom. 1671.

TO THE CHRISTIAN Reader zealous of Truth, and desirous of Salvation: A. P. wisheth the knowledge of the one in this life, and the fruition of the other in the life to come.

I PRESENT thee here (gentle Reader) the ancient Father *Vincentius Lirinensis*, Native indeed of *France* but clothed in an *English* habit: a Book though little, yet learned; & no lesse profitable then pleasant: of smal volume, if thou respect the quantity, but of rare price if thou consider the quality. The Discourse is not of gathering and scraping together the pelf of this world, which choaketh the heavenly seed of Gods word, and

putteth man in a dangerous state, if we credit him *who being rich, for our sake became poor*: Mat 13.22. and 19.24. it disputeth not of attire, nor of the art of pampering this corruptible carcase, which brought that gay belli-god, of whom we read in the Gospell, *Luc.16.* to the furious flames and endlesse torments of Hell fire: it prosecuteth not wicked and wanton discourses, *which corrupt good manners*, being in very deed the bellowes to kindle the coles of carnality, the nources of unchaste thoughts, and the very bait with which the Devil doth daily angle and catch the unfortunate soules of men: But it handleth that which redoundeth to the benefit of our soul, *created to the image of God*, and sheweth us the way how we may so govern this frail vessel of ours, in the tempestuous Sea of this wicked world, that at last we may

safely

safely arrive at the port and harbour of Celestiall happinesse. For if the first step to heaven be to believe aright, and the foundation and ground of all salvation be faith, as I think no man can doubt, that believeth that there is any God or truth at all, then cannot this golden Treatise but be acceptable to all such as love Jesus Christ, and tender the salvation of their souls, being as it were the heavenly pillar of fire that may guide us through the desert of this world, unto the land of promise, *Exod.* 13. and that glittering star to lead us unto the new born King of the Jews and Saviour of mankind. *Mat.* 2. But to the end that thou mayst more plainly and particularly view the excellency and great necessity of this rare book, and as it were with *Moses*, from the top of Mount *Nebo*, contemplate the land of *Canaan*, flowing with

Milk

Milk and Honey, *Deut.* 34. I will briefly ſet down ſuch motives as invited me to the labour of tranſlating it; for the ſelf ſame, as I verily think, cannot but inflame thee to the diligent reading of it alſo. Three principall reaſons then eſpecially moved me. The firſt was, becauſe it is very ancient, being written above eleven hundred years paſt, for it was compoſed three years after the generall Councell of *Epheſus*, as appeareth in the concluſion of the book. And as the Authour himſelf is of great antiquity, ſo is his doctrine more antient, being the ſelf ſame which flouriſhed in his time, and came from the Apoſtles of Chriſt: which thing as it was never of any good man doubted of, ſo it is alſo moſt apparent: Firſt, by ſound reaſon, grounded in Gods word; becauſe when any man writeth ought concerning faith and religion, and the

the ſame is not controld of any of that time, it is an evident argument, that it was conſonant to the doctrine then generally taught and received, otherwiſe thoſe Paſtours and Doctours which God (as S. Paul ſaith) *hath given, that we be not little ones, wavering and carried about with every blaſt of doctrine*, *Epheſ.* 4. could never have held their peace, but would, as the Prophet admoniſheth, *Have cried out, exalted their voice like a trumpet*, *Eſa.* 58. as we find in like caſe, the licentious *Nicholaits* noted by S. John for their falſe doctrine: *Apoc.* 2. *Himeneus* and *Philetus* reproved by S. PAVL for an errour about the reſurrection. 2. *Tim.* 2. Secondly, becauſe the authour himſelf doth not only confeſſe the ſame, in ſetting down the anſwer of many excellent, holy, and learned men, which lived in his daies; nor only becauſe he ac-

knowledgeth that what he hath here written, he received it from his anceſtours, and forefathers, both which he doth in the very firſt entrance, and generally throughout the whole book: but eſpecially for that towards the later end he ſo highly commendeth the generall Councell of *Epheſus*, that is, the Parliament of the world: which ſurely he never wold have done, had he not joyned with them in opinion, concerning faith and religion; and what their opinion was himſelf recordeth, for he ſaith that thoſe Fathers, inſpired by God, decreed that nothing was to be beleeved, but that which the ſacred antiquity of our forefathers agreeing together in Chriſt, had holden and believed. Which ſurely is a notable argument, that what faith was by Chriſt planted, and his Diſciples preached, was by them carefully kept and maintained

ed: which thing is especially of us English-men to be noted, because the first four Generall Councells, amongst which this of *Ephesus* is one, and the third in order, are worthily allowed by act of Parliament. *Anno* 1. *Eliz.* Wherefore moved with such reasons, we may without all scruple or doubt, not onely read this book, but also embrace and entertain it, as the common doctrine of that time as the religion practised and reverenced in the primitive Church, as the faith and belief of the *Ephesine* Councell, & so consequently, as the true doctrine of Jesus Christ. Now then seeing we live in those daies in which so many new sects and doctrines, such strange and monstrous opinions, such superstitious and new-fangled devises flie up & down the world, & seeing we are fallen into the later times in which *Men shall heap up to themselves*

maſters according to their own deſires, and ſhall not indure ſound doctrine, but avert their ears from truth, and be converted to fables: 2 Tim. 4. In which *they ſhall love pleaſures more then God, have a ſhew of godlineſſe but yet denying the vertue therof:* 2 Tim. 3. In which *many ſcoffers ſhal come, walking according to their own deſires who devide themſelves, ſenſuall, not having the ſpirit.* In which *many falſe Chriſts & many falſe Prophets ſhal ariſe & ſeduce many:* Very neceſſary it is being thus fore-warned of God, that before all things we take great heed not to be perverted, and ſeduced by erroneous teachers or falſe Prophets but on the contrary do diligently preſerve our faith, the light of our ſouls, the root & foundation of al goodneſs, & with out *which it is impoſſible to pleaſe God* as S. Paul ſaith. Wherin we can take no better courſe, no way more ſure, then to repair to the time of the pri-

mitive Church, when the bloud of Christ was yet fresh bleeding in mens hearts, when the Gospel was instantly preached, firmly beleeved, sincerely practised, confirmed by miracles, established by the death of so many Martyrs; especially being exhorted hereunto by the holy scriptures: for as by them we are admonished of the dangers and troubles of the later dayes, so are we for a preservative against them, sent to ancient times to conduct us to Gods true religion. *Stand*, saith the Prophet Ieremy *Chap. 6. upon the way and inquire of the ancient paths, which is a good way & walk in that and you shal find rest for your selves.* Solomon likewise in his Proverbs admonisheth us in this sort: *Do not passe the ancient bounds which thy Fathers have set down: Chap. 22.* And in Ecclesiasticus. *Ch. 8. Do not set light by the report of thy elders for they have learned of*

their

their forefathers, because of them shalt thou learn understanding, and in the time of necessity shalt thou give answer. To the end therefore (gentle Reader) that thou be not carried away with the sweet benedictions of those licentious masters, with which the later times, according to the predictions of the Apostles, should be much pestered, nor seduced with the erroneous doctrine of those false Prophets, and false Christs, of which the son of God, the true Prophet and true Christ, hath forewarned us; and that thou mayest find out a good way to walk in, and keep thee within the ancient bounds set down by our forefathers, and by their report learn wisdome and understanding: I am to request thee to vouchsafe the reading of this old Father newly translated, and I nothing doubt but thou wilt give that censure which the Queen of *Sheba* gave of the wisdome of *Salomon*, 3. *Reg* 10. The

The ſecond reaſon which ſet me forward was, for that I find this book not written againſt ſome one or a few particular falſe teachers (as St. *Auguſtine* and divers ancient learned Doctours did againſt the *Arians*, *Pelagians*, and ſuch like) but againſt all hereſie, or erroneous doctrine whatſoever; which is a thing of ſo great importance, as I know not what can be deviſed more. What gold were too much, or what treaſures too dear for that medicine which had virtue to cure all diſeaſes? Falſe doctrine and hereſie is a great ſore, a canker more peſtilent then any corporall infirmity whatſoever, ſeeing this worketh onely the temporall deſtruction of our body, but that cauſeth death both of body and ſoul everlaſting. In other books we find the confutation of ſome ſpeciall point of falſe doctrine; in many the overthrow of

of divers; but to deſtroy all at one blow, and thoſe each ſo contrary to themſelves, ſo diſtinct for time, ſo divers for place, ſo many for number, is a property peculiar onely to this moſt excellent treatiſe: and therefore it may fitly be compared to that miraculous pond, whereof we read in the Goſpell, *Joh.* 5. which cured all diſeaſes: for as that water, moved by the Angell, cured whatſoever infirmity of him that firſt entred in: ſo this book written, no doubt, by the motion of the holy Ghoſt, hath force to cure any ſuch as is corrupted with erroneous doctrine, or to preſerve him from all infection, if he vouchſafe to enter in, that is, to read it, to conſider, and weigh diligently what is ſaid, and diſcourſed of. The reaſon why this book hath this rare quality, in my opinion is, becauſe it ſheweth the right way of expounding Gods divine

Scripture

Scripture, in which ſo many to the great danger of mens ſouls, do ſo greatly go a ſtray: and therefore as *David* overthrowing *Golias* the chief Champion of the camp, put all the *Philiſtins* to flight, 1 *Reg.* 17. ſo no marvell, though this ancient Authour diſcovering the falſe expoſitions and gloſſes of ſacred Scripture, the principall pillar of all poiſoned doctrine, overthroweth alſo all wicked hereſie.

The third and laſt motive which incouraged me to this labour, and ought partly to move thee to the reading, is the brevity of the work, the fineneſſe of the method, the eloquence of the ſtile: and therefore if long and large volumes do little pleaſe, this is ſhort which cannot cauſe diſlike; if confuſion be ingratefull, a methodicall order can not but like thee; if a ſtile harſh and courſe fitteth not thy taſte, then I truſt that

which

which is fine, pleaſant and delicate, will content thy humour. Onely I am to crave pardon, that my rough and rude Engliſh, nothing anſwereth his ſmooth and curious Latin. And therefore I could wiſh thee, if skill ſerveth, rather to conſult with the authour himſelf, then to uſe the help of his rude interpreter; otherwiſe for ſuch as be not of ſo deep reading, for whom eſpecially I have taken this pain, I am to deſire that they nothing diſlike the ſovereign medicine for the wooden box, nor the exquiſite and rare gemme for the courſe casket.

Theſe be the reaſons (Gentle Reader) which eſpecially moved me to the tranſlating of this antient and learned Father: I beſeech thee as thou tendereſt the ſalvation of thy ſoul, that thou wouldeſt vouchſafe to reade him attentively, in whom thou ſhalt ſee clearly as in a glaſſe the

the faith of our fore-fathers, the religion of the primitive Church, and in whom thou ſhalt find by Gods word and authority of ſacred Scripture, the madneſſe of all Hereticks cruſhed in pieces, and that in a ſhort, methodicall, and eloquent Treatiſe. The Holy Ghoſt which moved, no doubt, this antient learned Father to the writing of this Work, incline and move thy heart to the diligent reading, and ſincere following of the ſame.

* * *

This Golden Treatiſe is fitly divided into five Parts.

From the beginning to the fifth Chapter the Authour delivers a generall and a regular way to diſcern the true Faith from hereſie, by Univerſality and Antiquity, and ſatisfies the objections to the contrary.

From the fifth to the eleventh he treats of the cauſes why God ſuffers hereſies, where he brings in the fall of Origen *and* Tertullian, *and of ſome hereticks,* Photinus, Apollinaris, *and* Neſtorius, *and ſets down their hereſies and the Catholick doctrine oppoſite unto them.*

From the eleventh to the fifteenth he ſhews the duty of a true Catholick in keeping the depoſitum *of faith, and carefully*

fully avoiding all Novelties.

From the fifteenth to the Recapitulation he treats of the subtilty of hereticks in alledging the Scriptures.

The Recapitulation conteins the substance of the former discourse.

Vincentius Lirinenſis

FOR

The Antiquity and Univerſality of the Catholick Faith againſt the prophane Novelties of all Hereſies.

THe holy Scripture of God ſaying and warning us in this ſort : *Ask thy Fathers and they ſhall tell thee, thy elders and they ſhall report unto thee.* And again, *Accommodate thy ears to the words of wiſe men.* Likewiſe, *My ſonne forget not theſe ſpeeches but let thy heart keep my words,* Deut. 52. Prov. 22. & 3.

It seemeth unto me a stranger of this world and the least of Gods servants, that it shall by his gracious help be a matter of no small profit to set down in writing what I have of holy Fathers faithfully received, being a thing very necessary for mine own infirmitie, having alwaies therby in readinesse, how by daily reading thereof I may help my weak memory. Vnto which labour not onely the profit to be reaped by the worke, but also the very consideration of the time, and opportunitie of the place moued and inuited me: the time, because reason it is, that seeing it consumeth and bereaueth us of all humane and earthly things, we should also take out of it something which may auaile us to life euerlasting: especially seeing the terrible iudgment of God, which we expect drawing neere upon us, doth seriously inuite and prouoke us to increase

our

our ſtudies and exerciſes in religion, and the fraudulent dealing of new Heretickes requireth much care and attention. The place, becauſe having forſaken the company and troubles of the world and choſen a ſolitary Abbey in a little town for mine abiding, where I may without any great diſtraction of mind put in practiſe that which is ſung in the Pſalm 45. *Be vacant and ſee that I am God.* With which reaſons alſo accordeth the purpoſed end and reſolution of my whole ſtate of life, in that I have by the help of Chriſt, after long and divers ſtormes indured in the warres ſhrowded my ſelf in the harbour of a religious life (a ſecure port for all ſtates of men) where contemning the blaſts of vanity and pride, I may pacifie God with the ſacrifice of humility, and ſo eſcape not onely the ſhipwrack of this preſent life, but alſo the fire of the next.

But now in the name of God will I ſet upon that, which I have taken in hand, that is, to ſet down in writing ſuch things as our forefathers have delivered and committed to our charge, uſing herein rather the fidelity of a reporter, then the preſumption of an authour, meaning yet to keep this rule in my writing, not copiouſly to lay forth all, but briefly to handle each neceſſary point, neither that in fine and exact words, but in eaſie and common ſpeech, in ſuch ſort that moſt things may ſeem rather touched then declared. Let them write delicately and penne curiouſly, which truſting either upon witte, or moved with reſpect of duty, enterpriſe any ſuch action, but for me it is ſufficient, that for helping my memory or rather forgetfulneſſe I have gathered together this Commonitory, which notwithſtanding by Gods grace I will daily

daily endevour by little and little (calling to mind such things as in times past I have learned) to correct and make more perfect. And this have I thought good to forewarn, that if happily this work of mine passing forth, fall into the hands of Censurers, they do not overhastily reprehend in it that which they understand present promise to undertake with future correction better to polish and mend.

Cahp. I.

INquiring therefore often with great desire, and attention, of very many excellent, holy, and learned men, how and by what means I might assuredly and as it were by some generall and ordinary way discern the true Catholick faith, from false and wicked Heresie. To this question I had usually this answer of

them all, that whether I or any other desired to find out the fraud of Hereticks, daily springing up, and to escape their snares, and willingly would continue safe and sound in religion, that he ought two manner of wayes by Gods assistance to defend and preserve his faith, that is first by the authority of the law of God: secondly by the tradition of the Catholick Church.

Here some man perhaps may ask, that seing the Canon of the scripture is perfect and most aboundantly of it self sufficient for all things, what need we joyne unto it the authority of the Church her understanding and interpretation? The reason is this, because the scripture being of it self so deep and profound, all men do not understand it in one and the same sense, but diverse men diversly this man and that man, this way and that way expound and interpret the

sayings

sayings thereof, so that to ones thinking, so many men, so many opinions almost may be gathered out of them, for *Novatus* expoundeth it one way, *Photinus* another, *Sabellius* after this sort, *Donatus* after that: *Arius, Eunomius, Macedonius* will have this exposition: *Appolinarius* and *Priscillian* will have that: *Iovinian, Pelagius, Celestius,* gather this sence: and to conclude *Nestorius* findeth out that: and therfore necessary it is for the avoiding of so great windings and turnings of diverse errours that the line of expounding the Prophets and Apostles, be directed and drawn, according to the rule of the ecclesiasticall and Catholick sense.

Again in the Catholick Church, we are greatly to consider, that we hold that, which hath been beleeved *every where, alwayes, and of all men:* for that is truly and properly Catho-

licke (as the very force and nature of the word doth declare, which comprehendeth all things that be truely univerſall) and that ſhall we do if we follow vniuerſalitie, antiquitie, conſent. Uniuerſalitie ſhall we follow thus, if we profeſſe that one faith to be true which the Church throughout the world acknowledgeth and confeſſeth. Antiquity ſhall we follow, if we diſagree not any whit in opinion from them, whom all know that our holy Elders and Fathers reverenced, and had in great eſtimation. Conſent ſhall we likewiſe follow, if amongſt our forefathers we hold the definitions and opinions of all or almoſt of all the Prieſts and Doctours together.

CHAP.

Chap. II.

WHat then ſhall a Chriſtian Catholick do, if ſome ſmall part of the Church cut it ſelf off from the communion of the Univerſall Faith? What elſe but preferre the health of the whole body before the peſtiferous and corrupt member? What if ſome new infection goeth about to corrupt not onely a little part, but the whole Church? Then likewiſe ſhall he regard, and be ſure to cleave unto antiquity, which cannot poſſibly be ſeduced by any crafty noveltie. What if in Antiquity it ſelf, and amongſt the Antient Fathers, be found ſome errour of two or three men; or haply of ſome one City or Province? Then ſhall he diligently take heed that he preferre the decrees and determinations of the Univerſall Antient Church,

before the temerity or folly of a few. What if some such case happen where no such thing can be found? Then shall he labour, by conferring and laying together amongst themselves the antient Fathers opinions, not of all, but of those onely which living at diverse times, and sundry places, yet remaining in the communion and faith of one Catholick Church, were approved masters and guides to be followed: and whatsoever he perceiveth, not one or two, but all joyntly with one consent, plainly, usually, constantly, to have holden, written, and taught, let him know that without all scruple or doubt he ought to beleeve, hold, and professe that faith, that doctrine, that religion. But for more perspicuity and light of that which hath been said: each part is to be made clear with severall examples, and somewhat more at large to be amplified, least too much

brevity

brevity breed obſcurity, and overmuch haſt in ſpeech take away the ſubſtance and weight of the matter.

When in the time of *Donatus*, of whom came the *Donatiſts*, a great part of *Africk* fell headlong into his furious errour, and unmindfull of her name, religion, and profeſſion, preferred the ſacrilegious temerity of one man, before the Church of Chriſt; then all thoſe of *Africk* which deteſted that profane Schiſme and united themſelves to the univerſall Churches of the world, they onely amongſt them all remaining with in the boſome of the Catholick Church could be ſaved, leaving certainly a notable example to their poſteritie how ever after by good cuſtome the ſound doctrine of all men, ought to be preferred before the madneſſe of one or a few. Likewiſe when the hereſie of the *Arians* had neer corrupted not a little part, but well

well nigh the whole world, in such sort that (almost all the Bishops of the latine Church deceived, partly by force, partly by fraud) mens minds were covered as it were with a mist, what especially in so great a confusion was to be followed: then whosoever was a lover and a follower of Christ, and preferred ancient faith before new errour, was not touched with any spot of that infection. The danger of wch time doth abundantly shew, what calamity entreth in, when a new doctrine is admitted. For at that time not onely small matters, but things of great importance were overthrown: for not onely alliance, kindred, friends, families, but also cities, commonwealths, countries, Provinces, yea & at length the whol Romane Empire, was shaken and overturned. For when the profane novelty of the *Arians*, like some Bellona or fury, had first taken captive the Emperour,

Emperour, afterward ſubduing all pallaces to her new laws never ceaſed after that to trouble and confound all things private and publicke, holy and not holy, putting no difference betwixt good and truth but as it were from an high place did ſtrike all at her pleaſure. Then married women were defiled, widows ſpoiled, virgins violated, Abbeys ſuppreſſed, Clergie-men vexed, Deacons beaten, Prieſts baniſhed, Dungeons, Priſons, Mines, filled with holy men, of which the greater part baniſhed the Citie, like exiles, pined and conſumed away amongſt deſerts, dens, and wilde beaſts, with nakedneſſe, thirſt and hunger. And all this miſery had it any other beginning? but becauſe humane ſuperſtition was admitted for heavenly doctrine, well grounded antiquity ſubverted by wicked novelty, whileſt our Superiours decrees were violated,

lated, our Fathers ordinances broken, the Canons of our auncestours abrogated, and whileſt the licentious libertie of prophane and new curioſitie, kept not it ſelf within the chaſte limites of ſacred and ſound antiquitie. But perhaps we deviſe all this of hatred to Noveltie, and affection to Antiquitie? Who ſo thinketh, at leaſt let him give credit to bleſſed *Ambroſe* who in his ſecond book to *Gratian* the Emperour bewailing the ſharp perſecution of that time, ſaith thus: *But now O God* (quoth he) *we have ſufficiently waſhed and purged with our ruine and blood, the death of the Confeſſours, the baniſhment of Prieſtes, and the wickednes of ſo great impietie, it hath manifeſtly appeared that they cannot be ſafe which have violated and forſaken their faith.* Likewiſe in his third book of the ſame work. *Let us therfore* (quoth he)

keep

keep the precepts of our elders, & not with temerity of rude presumption, violate those seales descending to us by inheritance. None durst open that propheticall book close sealed, not the elders, not the powers, not the Angells, not the Archangells: to explicate and interpret that book was a prerogative only reserved to Christ. The Preistlike book sealed by the Confessours and consecrated with the death of many Martirs, which of us dare presume to open? which book such as were compelled to unseale, notwithstanding afterward when the fraud was condemned, they sealed again, they which durst not violate or touch it became Martirs: how can we deny their faith, whose victorie we so praise & commend? We commend them I say, O venerable *Ambrose*, we surely commend them, and with praises admire them. For who is so senseless, that

that although he cannot arrive to their perfection, deſireth not yet to imitate, whom no force could them remove from defending their aunceſtours faith: not threatnings not flatterings, not life, not death, not the King, not the Emperor, not men, not Devills; thoſe I ſay whom for maintenance of religious antiquitie, our Lord vouchſafed of ſo high, and ſo great a grace, that by them he would repaire the overthrowen Churches, give life to the dead ſpiritualtie, reſtore the overthrown glory of Prieſts, blot out & waſh away with a fountaine of heavenly teares (which God put into the harts of the Biſhops) thoſe wicked, not books, but blottes and blurres, of new impiety, finally to reſtore almoſt the whole world (ſhaken with the cruell tempeſt of upſtart hereſie) to the antient faith, from new errour, to old ſobernes, from new madneſſe, to antient light,

light, from new darkneſſe. But in this divine vertue which they ſhewed in the confeſſion of their faith this thing is eſpecially of us to be noted, that in that antiquitie of the Church they took upon them not the defence of any one part, but of the whole. For it was not lawfull that ſuch excellent and famous men, ſhould maintaine and defend with ſo great might and maine the erroneous ſuſpicions, and thoſe contrary each to other, of one or two men; or ſhould ſtand in contention for the temerarious conſpiracie of ſome ſmall Province, but they did chuſe by following the Canons and decrees of the Catholick and Apoſtolike veritie of all the Prieſts of holy Church, rather to betray themſelves, then the univerſall ancient faith. For which fact of theirs they merited ſo great glorie that they are accounted not only Confeſſours but alſo juſtly and worthily the Princes

of

of all Confeſſours. Great therefore & ſurely divine was the example of theſe bleſſed Confeſſours, and of every true Catholick continually to be remembred who like the ſeven branched Candleſtick, ſhining with the ſevenfold gifts of the holy Ghoſt, delivered unto all poſterity a moſt notable example; how afterward in each fooliſh and vain errour, the boldneſſe of profane noveltie was to be repreſſed with authority of ſacred Antiquity.

Chap. III.

NEither is this any new thing, but alwaies uſual in the Church of God, that the more religious a man hath been the more ready hath he alwayes reſiſted novell inventions, examples whereof many might be brought, but for brevity ſake I will onely make choice of ſome one which ſhall be taken from the Apoſtolick

ſtolick ſea, by which all men may ſee moſt plainly with what force alwayes, what zeal, what indeavour the bleſſed ſucceſſion of the bleſſed Apoſtles have defended the integrity of that religion which they once received. Therefore in times paſt *Agrippinus* of venerable memory Biſhop of *Carthage*, the firſt of all mortall men maintained this aſſertion againſt the divine Scripture, againſt the rule of the univerſall Church, againſt the mind of all the Prieſts of his time, againſt the cuſtom and tradition of his forefathers, that rebaptization was to be admitted and put in practiſe. Which preſumption of his procured ſo great dammage and hurt to the Church, that not onely it gave all hereticks a pattern of ſacrilege, but alſo miniſtred occaſion of errour to ſome Catholicks. When therefore every where all men exclaimed againſt the

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novelty of the doctrine, and all prieſts in all places, each one according to his zeale did oppoſe, then Pope *Steven* of bleſſed memory, biſhop of the Apoſtolique ſea, reſiſted in deed with the reſt of his fellow biſhops, but yet more then the reſt, thinking it as I ſuppoſe, reaſon ſo much to excell all other in devotion towards the faith, as he was ſuperiour to them in authoritie of place. To conclude in his Epiſtle which then was ſent to Africk, he decreed the ſame in theſe words. *That nothing was to be innovated, but that which came by tradition ought to be obſerved.* For that holy and prudent man knew well, that the nature of pietie could admit nothing elſe but only to deliver and teach our children that religion and that faith which we received and learned of our forefathers, and that we ought to follow religion whither

it

it doth lead us, and not to lead religion whither it please us, and that nothing is more proper to Christian modestie and gravitie, then not to leave unto posteritie our own inventions, but to preserve and keep that which our Predecessours left us. What therefore was then the end of that whole busines? What else but that, which is common and usuall, to wit, antiquitie was retained, novelltie exploded. But perhaps that new invention lacked patrons and defenders? To which I say on the contrary, that it had such pregnant witts, such eloquent tongues, such number of defendants, such shew of truth, such testimonies of scripture, but glosed after a new and naughtie fashion, that all that conspiracie and schisme should have seemed unto me invincible, had not the very profession of novelltie it self, so taken in hand, under that name defended

ded, with that title recommended, overthrowen the very ground of ſo great a ſchiſme. To conclude, what force had the Councell or decree of Africke? By Gods providence none, but all things there agreed upon were aboliſhed, diſanulled, abrogated, as dreames, as fables, as ſuperfluous. And O ſtrange change of the world, the authours of that opinion are judged and thought Catholicks, the followers accounted and reputed Hereticks, the maſters diſcharged, the ſchollers condemned, the writers of thoſe books ſhall be children of the kingdome of Heaven, the maintainers of thoſe books ſhall burne in Hell. For who doubteth but holy S. *Cyprian*, that light of all Saints, that lanterne of Biſhops, and ſpectacle of Martirs, with the reſt of his companions ſhall raigne with Chriſt for ever? And contrariwiſe who is ſo wicked to deny

deny that the *Donatists* and such other pestilent Hereticks, which by the authority of that Councell vaunt that they do practise rebaptization, shall burn for ever with the Devill and his Angels. Which judgement in mine opinion seemeth to have come from God, for their fraudulent dealing especially, which endeavouring under the cloak of an other mans name, cunningly to frame an heresie, commonly lay hold of some dark sayings of one antient Father or other, which by reason of the obscurity may seem to make for their opinion, to the end they may be thought, that whatsoever *I know not what* they bring forth to the world, neither to have been the first that so taught, neither alone of that opinion: whose wicked device in mine opinion is worthy of double hatred, both for that they fear not to sowe their poysoned seed of heresie amongst others,

and

and alſo becauſe they blemiſh the memory of ſome holy man, and as it were with profane hands caſt his dead aſhes into the wind, bringing with ſhame that to light, which rather with ſilence were to be buried, following therein the ſteps of their father *Cham*, who not onely neglected to cover the nakedneſſe of venerable *Noe*, but alſo ſhewed it to others to laugh at, by which fact of his he incurred ſo great a crime of impiety that his poſterity was ſubject to the malediction of his ſinne: *Gen. 9.* his bleſſed brethren doing far otherwiſe, who neither with their own eyes would violate the nakedneſſe of their reverend father, nor yet permit it to remain uncovered for others to behold, but going backward as the holy text ſaith, they covered him: which is as much as to ſay that they neither approved with heart, nor blazed with tongue the holy

ly mans fault, and therefore they and their poſterity were rewarded with their fathers bleſſing. But to returne to our purpoſe.

CHAP. IIII.

WE have therefore much to fear the ſacrileidge of a changed farth, of a violated religion: from which fault not only the diſcipline of the eccleſiaſticall decree doth reſtraine us, but the authoritie alſo of the Apoſtles cenſure deterreth. For all men know how gravely, how ſeverely, how ſeriouſly the bleſſed Apoſtle S. *Paul* inveigheth againſt certaine which with great levitie. *Gal.* 1. *Were ſo ſoon transferred from him that called thē into the grace of Chriſt unto another Goſpel, which is not another.* 2 Tim. 4. *That had heaped up to them ſelves maſters according to their own de-*

ſires, averting their ears from truth, being converted to fables: Having damnation becauſe they have made void their firſt faith. 1 *Tim.* 5. Whom thoſe men had deceaved of whom the ſame Apoſtle, in his epiſtle to the Romans thus writeth. *I beſeech you brethren to mark them that make diſſentions and ſcandalls contrary to the doctrine which you have learned and avoid them, for ſuch do not ſerve Chriſt our Lord but their own belly: And by ſweet ſpeeches and benedictions ſeduce the hearts of Innocents.* Rom. 16. *That enter into houſes and lead captive ſilly women loaden with ſins, which are led away with divers deſires, alwaies learning and never attaining to the knowledge of truth.* 2 Tim. 3. *Vain ſpeakers and ſeducers who ſubvert whole houſes teaching the things they ought not for filthy lucre:* Tit. 1. *Men corrupt in their minde,*

repro-

reprobates concerning the faith: 2 Tim. 3. *Proud, and knowing nothing but languishing about questions and strife of words, that are deprived of the truth, that esteem gaine to be pietie*: 1 Tim 6. 1 Tim. 5. *And with all idle they learn to go from house to house, not only idle, but also full of words and curious, speaking things which they ought not*: 1 Tim. 1. *Which repelling a good conscience have made shipwrak about the faith*: *Whose prophane speeches do much grow to impietie, and their speech spreadeth as a cancre.* But that is also worth the noting which is written of them. *But they shall prosper no further, for their folly shall be manifest to all as theirs also was.* 2 Tim. 2. 2 Tim. 3, When therefore such kind of men wandring up and downe through Provinces and Cities to set their errors to sale, came also unto the *Galathians*, who after

they had heard them and were delighted with the filthie drugs of hereticall Novelty caſting up againe the heavenly Manna of the Apoſtolick and Catholick doctrine. The Apoſtle uſed his authoritie decreeing very ſeverely in this ſort. *But although* (quoth he) *we an Angel from heaven evangelize unto you beſide that which we have evangelized be he Anathema.* Gal. 1.

What meaneth this that he ſayeth *But although we*, why did he not rather ſay *But although I*? That is to ſay, although *Peter*, although *Andrew*, although *John*, yea finally although the whole company of the Apoſtles evangelize unto you otherwiſe then we have evangelized, be he accurſed. A terrible cenſure, for maintaining the poſſeſſion of the firſt faith, not to have ſpared himſelf, nor any other of the Apoſtles. But this is a ſmal matter: *Although an Angel*

Angel from heaven (quoth he) *Evangelize unto you, beside that which I have Evangelized be he Anathema:* he was not contented for keeping the faith once planted to make mention of mans weak nature unlesse also he included those excellent creatures, the Angells. *Although we* (quoth he) *or an Angel from heaven,* not because the holy Angells of Heaven can now sinne, but this is the meaning of that he saith: Although (quoth he) that might be, which cannot be, whosoever he be that goeth about to change the faith which was once planted, be he accursed. But peradventure he uttered those words slightly and cast them forth rather of humane affection then decreed them by any reason grounded in Gods word. God forbid: For it followeth, and that very earnestly urged, very often repeated.

he) *and now againe I tell you If any body evangelize unto you beſide that which you have receaved be he Anathama.* He ſaid not if any man preach unto you beſide that which you have receaved let him be bleſſed, let him be commended, let him be receaved, but *Anathema*, that is, ſeparated, thruſt out, excommunicated, leaſt the cruell infection of one ſheep with his poiſoned company corrupt the ſound flock of Chriſt. But peradventure this was given in commandment only to the *Galathians*: then likewiſe were theſe precepts following commanded onely to the *Galathians*, to wit. *If we live in the ſpirit, in the ſpirit alſo let us walk, let us not be made deſirous of vain glory, provoking one an other, envying one another*, Gal. 5. & ſuch like which if it be abſurd to ſay, and no man doubteth, but that they were *As I have foretold you* (quoth he

indifferently commanded to all, then certaine it is, that as these precepts touching manners include all, so likewise those concerning faith and doctrine, except none. And therefore as it is not lawfull for any to provoke one another, to envy one another, even so it is unlawfull for any to admit or to receave any other faith or religion then that which the Catholick Church every where teacheth; or happily shall we be so mad to say that them it was commanded to curse and anathematize him that preached any otherwise then before had been preached, and that now it is not commanded, then was that likewise which is there said. *But I say walk in the spirit and you shall not fulfill the desires of the flesh*, then onely commanded but now is not; which if it be impious & dangerous so to beleeve, then of necessitie it followeth that as these precepts of life &

manners are to be kept of all ages, ſo likewiſe thoſe ſet down againſt innovating of religion and changing of faith, are commanded to all poſteritie, wherfore to preach unto Chriſtian Catholick men, beſides that which they have received never was lawfull, no where is lawfull, nor ever ſhall be lawfull.

And on the contrarie to ſay *Anathema* and curſed thoſe which teach otherwiſe then once hath been received, was at all times needful, is every where convenient, & ever ſhall be requiſite. Which being ſo, is there any man either ſo bold that dare teach that, which in the Church hath not been taught, or of ſuch levitie that will receive ought beſides that which he hath received of the Church. Let that veſſel of election, that maſter of the Gentiles, that trump of the Apoſtles, that preacher of the world, he that was acquainted

with

with heavenly affairs, cry out, and again cry out in his Epiſtles, to all men, to all times, to all places, that whoſoever preacheth a new doctrine is to be accurſed. And on the contrary part, let certain Frogs, corruptible Gnats and Flies, ſuch as the *Pelagians* be, reclaim and that to Catholicks: We being your Authours (quoth they) we being your Leaders, we being your Interpreters, condemn that which before you did hold, hold that which before you condemned. Caſt away your old Faith, your Forefathers Laws, your Elders Conſtitutions, and receive, what a Gods name? I tremble to ſpeak, for they be ſo proud and preſumptuous, that as they cannot be maintained without ſin, ſo neither impugned without ſome blot of offence.

CHAP.

CHAP. V.

BUt ſome man will ſay, why then doth God very often permit certain notable and excellent men in the Church to preach unto Catholicks a new Religion. A very good queſtion and ſuch as deſerveth a more diligent and ample diſcourſe, unto which notwithſtanding I will not anſwer out of mine own head, but with the authority of ſacred Scripture, and the doctrine of a notable Maſter in Gods Church: let us then hear holy *Moſes*, let him give us the reaſon, why learned men, and ſuch as for their great gift of knowledge are called of the Apoſtle Prophets, be ſometimes permitted to preach new Doctrine, which the old Teſtament Allegorically calleth ſtrange gods, becauſe their opinions are ſo obſerved and honoured.

honoured of Hereticks, as the gods were of the Gentiles: thus then writeth bleſſed *Moſes* in *Deuteron.* 13. *If there ſhall ariſe* (quoth he) *in the middeſt of thee a Prophet, or one which ſaith he hath ſeen a dream*, that is ſome Maſter of the Church, whoſe Diſciples or followers ſuppoſe to teach by ſome revelation from God: what then? *and ſhall foretell* (quoth he) *ſome ſign or miracle, and that ſhall happen which he hath ſaid*: ſome great Maſter is here ſurely meant, and one of ſo deep knowledge whom his followers imagine not onely to know things humane, but alſo to foreſee future, and ſuch as ſhall happen, which is farre above mans reach, as the ſcholers for the moſt part of *Valentinus, Donatus, Photinus, Apollinaris*, and ſuch like did brag that their maſters were. What followeth? *And ſhall* (quoth he) *ſay unto thee*

let

let us go and follow ſtrange Gods, which thou knoweſt not, and let us ſerve them. What is meant by *ſtrange Gods*, but forrein errours, *which thou knoweſt not*, that is new and never heard of before, *and let us ſerve them*, that is believe them, follow them. What then? *Thou ſhalt not* (quoth he) *hear the words of that Prophet or Dreamer.* And why I pray you, is not that forbidden by God to be taught, which is by God forbidden to be heard? *Becauſe* (quoth he) *the Lord your God doth tempt you, that it may appear whether you love him or no, in your whole heart, and in your whole ſoul.* The reaſon then is more clear then day, why the providence of God doth ſometime ſuffer certain teachers and maſters of the Church to Preach certain new opinions that *your Lord God* (quoth he) *may tempt you.* And ſurely a great tentation it is, when as he

he whom you think a Prophet, a diſciple of the Prophets, whom you eſteem a Doctour and maintainer of the truth, whom you have highly reverenced, and moſt intirely loved, when he ſuddenly and privily bringeth in pernicious errours which neither you can quickly ſpy, lead away with prejudice of your old teacher nor eaſily condemn, hindered with love to your old maſter.

CHAP. VI.

HEre ſome man haply doth earneſtly deſire to ſee that proved by ſome Eccleſiaſticall examples which by the authority of *Moſes* hath already been avouched. The demand is reaſonable, and therefore of reaſon not long to be deferred. Wherefore to begin with thoſe which are yet freſh in memory, and to the world beſt known. What kind

of

of tentation think you was that of late dayes, when that ungracious and curſed *Neſtorius* ſuddenly from a ſheep transformed into a wolf, began to devoure the flock of Chriſt, at ſuch time as thoſe which were ſpoiled, commonly took him for a ſheep, and therefore were more ſubject to his cruelty. For who would have eaſily imagined him to have erred, whom every man knew to have been choſen with ſuch judgement of the Empire, who was ſo highly in grace with the Clergy, ſo much beloved of all holy men, ſo greatly in favour with the people, who openly expounded the Scriptures, and alſo confuted the peſtiferous errour of the Jews: why could not this man, by ſuch means eaſily perſwade any, that he taught aright, preached aright, believed aright, who to ſmooth the way, and make entrance for his own here-

hereſie, perſecuted and preached againſt the blaſphemies of all others. But this was that which *Moſes* ſaith: *The Lord your God doth tempt you, if you love him or no.* And to paſſe over *Neſtorius* in whom was alwayes more admiration then profit, more fame then experience whom for ſome time humane favour had made greater, then Gods grace exalted. Let us rather ſpeak of them which endowed with many gifts, and men of great induſtrie, have been no ſmall tentation to Catholicks, as amongſt the *Pannonians*, in our Fathers memory *Photinus* is recorded to have tempted the Church of *Sirminum*, in which being preferred with the liking of all men unto the dignity of Prieſthood, for ſometime he behaved himſelf very Catholickly but ſuddenly like that naughty Prophet or Dreamer of whom *Moſes* ſpeaketh, he began to

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perſwade the people of God committed to his charge, to follow other gods, that is ſtrange and unknown errours, which before they were not acquainted with. But as this is uſuall, ſo that was very pernicious, that he had ſo great helps and furtherance for the advancing of ſo great wickedneſſe: For he was both of an excellent wit, and ſingularly well learned, and paſſing eloquent, as he which both in diſputation and writing was copious and grave, in either language, as appeareth by the Books which he wrote, partly in Greek, and partly in the Latine tongue. But it hapned well that Chriſts ſheep committed to his charge very vigilant and careſull in keeping the Catholick faith, did ſpeedily remember *Moſes* warning, and therefore albeit they admired much the eloquence of their Prophet and Paſtour: yet were they not igno-

ignorant of the temptation. And therefore whom before they followed as the chief leader of the flock, the ſame very man afterward they avoided as a ravening wolf. Neither do we learne only by *Photinus* but alſo by the example of *Apollinaris* the danger of this eccleſiaſticall tentation, and therby alſo be admoniſhed diligently to keep and retaine our faith and religion. For this *Apollinaris* procured his auditour great trouble & anguiſh of mind, whileſt the authoritie of the Church drew them one way, and the acquaintance of their maſter haled them another, ſo that wavering and tottering betwixt both, they were uncertaine whether part was beſt to be followed. But haply he was ſuch a one as eaſely deſerved to be contemned. Nay he was ſo famous and worthie a man, that in very many things he vvon credite

dite to faſt. For who ſurpaſſed him in ſharpnes of wit? in exerciſe, in learning? how many hereſies in many and great books hath he overthrown? how many errors againſt the faith hath he confuted? That moſt notable and great work of thirtie books in which with great waight of reaſon he confounded, the franticke cavills of *Porphirius* doth give credit to my report, and teſtifie the truth of my relation. It were too long to rehearſe up all his works for which he might have been compared to the cheefe pillours of Gods Church, had not the prophane licentiouſneſſe of hereticall curioſitie, by inventing I know not what new opinion ſpotted and diſcredited all his former labours, whereby his doctrine was accounted not ſo much an edification, as an eccleſiaſticall tentation.

CHAP.

Chap. VII.

HEre ſome man perhaps requireth to know what hereſies theſe men above named taught: that is, *Neſtorius*, *Appollinaris*, & *Photinus*. This pertaineth not to the matter, whereof we now intreat, for it is not our purpoſe to diſpute againſt each mans particuler error, but only by a few examples plainly and clearly to prove, that to be moſt true which *Moyſes* ſaith, that if at any time any eccleſiaſticall doctour, yea and a Prophet for interpreting the miſteries of the prophetical viſions, goeth about to bring in any new opinion into the Church, that the providence of God doth permit it for our proofe and triall. But becauſe it will be profitable, I will by a litle digreſhon briefely ſet down what the forenamed hereticks

Photi-

Photinus, *Apollinaris*, and *Neſtorius* taught. This then is the hereſie of *Photinus*, he affirmeth that God is as the Jewes beleeve ſingular and ſolitary, denying the fulneſſe of the Trinitie, not beleving that there is any perſon of the word of God, or of the holy ghoſt; he affirmeth alſo, that Chriſt was only man, who had his begining of the virgin MARY, teaching veric earneſtly that we ought to worſhip only the perſon of God the father, and to honour Chriſt only for man. This then was *Photinus* opinion. now *Apollinaris* vaunteth much as though he beleved the unitie of Trinitie with full & ſound faith but yet blaſphemeth he manifeſtly againſt our Lords incarnation. For he ſaith that our Saviour either had not mans ſoul at all, or at leaſt ſuch a one, as was neither indued with mind or reaſon; furthermore he affirmeth that Chriſts body was not taken

of

of the fleſh of the holy virgin MARY, but deſcended from heaven into the wombe of the Virgin, holding yet doubtfully and incoſtantly ſome time that it was coeternall to the word of God, ſome time that it was made of the divinitie of the word: for he would not admit two maner of ſubſtances in Chriſt, the one divine, the other humane, the one of his Father, the other of his Mother, but did think that the verie nature of the word was divided into two parts, as though the one remained in God, and the other was turned into fleſh, that wheras the truth ſaith, that Chriſt is one conſiſting of two ſubſtances, he contrary to the truth affirmeth, of the one divinitie of Chriſt to be two ſubſtances: and theſe be the aſſertions of *Apollinaris*. But *Neſtorius* ſicke of a contrarie diſeaſe whileſt he faineth a diſtinction of two ſubſtances in Chriſt, ſodenly

ſudenly bringeth in two perſons: and with monſtrous wickednes, will needs have two ſonnes of God, two Chriſts, one that was God, and another that was man, one begotten of the Father, another begotten of his Mother. And therefore he ſaieth that the holy Virgin MARY is not to be called the mother of God, but the mother of Chriſt, becauſe, that Chriſt which was borne of her was not God but man. And if any man think that in his books he ſaith there was one Chriſt and that he preached one perſon of Chriſt, I muſt needs confeſſe that he lacketh not ground to ſay ſo, for that he did either of craftie pollicie, the rather to deceave, that by ſome good things, he might the more eaſely perſwade that which is evill, as the Apoſtle ſaith. *By the good thing he hath wrought me death. R.* 7. Wherfore either craftely as I ſaid in certaine places of his writings

writings he vaunteth to beleeve one perſon in Chriſt, or elſe ſurely he did hold, that after our Ladies deliverie, two perſons became in ſuch ſort one Chriſt that yet in the time of our Ladies conception or deliverie, and for ſome time after, there were two Chriſts, and that Chriſt was born firſt like unto another man, and only was man and not yet joyned in unitie with the perſon of God the word, and that afterward the perſon of the word deſcended down aſſuming and joyning him ſelf to that man in unitie of perſon, and although he now remaine in glorie aſſumpted for ſome time yet there ſeemeth to have been no difference betwixt him and other men. Thus then *Neſtorius*, *Apollinaris*, *Photinus*, like mad doggs barked againſt the Catholick Church: *Photinus* not confeſſing the Trinity: *Apollinaris* maintaining the nature of

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the Word convertible, and not confeſſing two ſubſtances in Chriſt, denying alſo either the whol ſoul of Chriſt, or at leaſt that it was indued with mind and reaſon, beleeving for his pleaſure what he liked of the ſecond perſon in Trinitie. *Neſtorius* by defending either alwayes or for ſome time two Chriſts. But the Catholick Church beleeving aright both of God and of our Saviour, neither blaſphemeth againſt the miſterie of the Trinitie, nor againſt the incarnation of Chriſt, for it worſhipeth one Divinitie in Trinitie & reverenceth the equalitie of the Trinitie in one and the ſame majeſtie, confeſſing one Chriſt, not two, and the ſelf ſame both God and man, beleeving in him one perſon, yet acknowledging two ſubſtances, but yet beleeving one perſon: two ſubſtances, becauſe the word of God is not mutable that it can be turned into

into fleſh : one perſon, leaſt profeſſing two ſonnes , it may ſeeme to worſhip a quaternitie and not to adore the Trinitie.

CHAP. VIII.

BUt it is worth the labour to declare this matter more plainly, more ſubſtantially, more diſtinctly. In God is one ſubſtance and three perſons; in Chriſt be two ſubſtances, but one perſon. In the Trinitie there is another, and another; but not another and another thing: In our Saviour is not another, and another, but another & another thing. How is there in the Trinitie another and another, but not another and another thing? Marry becauſe there is another perſon of the father , another of the ſonne, and another of the holy ghoſt: But yet not another & another nature, but one & the ſelf ſame: How

is there in our Saviour another and another thing, not another and another? becauſe there is another ſubſtance of the divinitie, and another ſubſtance of the humanitie, but yet the deitie and the humanitie is not another and another, but one and the ſelfe ſame Chriſt, one and the ſame ſonne of God, and one and the ſelfe ſame perſon, of the ſelfe ſame Chriſt and ſonne of God. As in a man the body is one thing, and the ſoule is another thing, but yet the body and the ſoule are but one and the ſelfe ſame man. In *Peter* & *Paul* the ſoule is one thing, the body is another thing, and yet the body and the ſoule are not two *Peters*, nor the ſoule is not one *Paul*, and the body another *Paul*, but one and the ſelfe ſame *Peter*, one and the ſelfe ſame *Paul*, ſubſiſting of a double & divers nature of the body and the ſoule. So therefore in one and the ſelfe ſame

Chriſt

Chriſt there are two ſubſtances, but one a divine ſubſtance, the other humane, the one of God the Father, the other of the Virgin his Mother, the one coeternall and equall to the Father, the other ſubſtantiall to his Mother, yet one and the ſame Chriſt in both ſubſtances. Therefore there is not one Chriſt God, another Chriſt man, not one increated, another created, not one impaſſible, another paſſible, not one equal to the Father, another leſſe then the Father, not one of the father, another of the mother, but one and the ſelfe ſame Chriſt, God and man, the ſame increated and created, the ſame incommutable and impaſſible, the ſame changed & ſuffered, the ſame equall and inferiour to the Father, the ſame begotten of his Father before all times, the ſame conceived of his Mother in time, perfect God and perfect man; in him

as God is perfect Divinitie, in him as man is perfect humanitie: perfect humanitie I say, because it had both soule and body, yet a true body, such as our body is, and such as his mothers was; and a soule indued with understanding, with mind & reason. There is therefore in Christ, the Word, the Soul, the Flesh, but yet all these together is one Christ, one son of God, our onely Saviour and Redeemer: One I say, not by any I know not what corruptible confusion, of the divinity and humanity together, but by a certain perfect, and singular unity of person: for that conjunction did not change or convert either into other (which is the proper errour of the *Arians*) but did rather so unite both in one, that as the singularity of one and the same person remayneth alwayes in Christ, so likewise the properties of both natures do for ever continue; so that neither

neither God ever beginneth to be a body, nor now at any time ceaſeth to be a body; which thing is alſo more apparent by ſome humane example: for not onely in this world, but alſo in the next every man ſhall conſiſt of body and ſoul, & yet never ſhall either the body be changed into the ſoul, or the ſoul ever converted into the body; but as every man ſhall live for ever, ſo for ever of neceſſity in each man the difference of either ſubſtance ſhall continue: So likewiſe in Chriſt each property of either ſubſtance ſhall continue for ever, ſaving alwayes and reſerving the unity of perſon. And when we often name this word *Perſon*, and ſay that the Sonne of God was made man, we muſt take great heed that we ſeeme not to ſay that God, the Word, the ſecond perſon in Trinitie tooke upon him our actions onely in imitation, and

and rather in ſhew and ſhadow, and not as a perfect and very man practiſed humane converſation: as we ſee uſed in Theaters and Stages, where one man in a little time taketh upon him many parts, of which notwithſtanding himſelfe is none; for as often as we counterfeit another mans actions, we ſo exerciſe his office, that yet we be not thoſe men whoſe actions we take upon us; for neither a tragedie player (to uſe prophane examples and ſuch as the *Maniches* alledge) when he playeth the Prieſt or King is therefore a prieſt or king, for ſo ſoon as the tragedie endeth, that perſon alſo which he played forthwith ceaſeth. God keep us from this horrible and wicked mockerie. Let this madneſſe be proper to the *Maniches*, which preaching abroad their owne fantaſies, affirme God the ſonne of God not to have been ſubſtantively the perſon

perſon of man, but to have fained the ſame by ſuppoſed action and conuerſation. But the Catholick faith affirmeth that the word of God was ſo made man, that he took upon him our nature & the proprieties belonging to the ſame not deceitfully and in ſhew, but truely and verily, and did ſuch things as belong to man, as his owne, and not as one that imitated other mens actions, and was verily that which in life and converſation he did ſhew himſelfe to be, as we our ſelves alſo, in that we ſpeak, underſtand and ſubſiſt, do not counterfeit our ſelves to be men, but are verily men. For neither *Paul* and *John* (to ſpeak of them eſpecially for example ſake) were men by imitation, but by ſubſiſtence, neither likewiſe did *Paul* counterfeit the Apoſtle or faine himſelfe *Paul*, but was in veritie an Apoſtle and was *Paul* by ſubſiſtence.

In like maner God the Word, by aſſuming and having fleſh, in ſpeaking, doing, and ſuffering, in fleſh, yet without any corruption of his nature, vouchſafed perfectly to performe this, to wit not that he ſhould imitate or counterfeit, but exhibit himſelf a perfect man, nor that he ſhould ſeem or be thought a very man, but ſhould in veritie ſo be and ſubſiſt. Therefore as the ſoule joyned to the fleſh; and yet not turned into the fleſh, doth not imitate a man, but is a man, and not a man in ſhew and appearance, but in ſubſtance: ſo God the Word without any converſion of himſelf, uniting himſelf to man, was made man, not by confuſion, not by mutation, but by ſubſiſting. Let that expoſition therefore of a fained & counterfeit perſon utterly be rejected, in which alwayes one thing is in ſhew, another in deed, in wch. he that doth

doth ought, is never the ſame perſon whom he repreſenteth: for God forbid, that we ſhould believe that God the Word took upon him the perſon of man, after ſuch a deceitfull manner; but rather in this ſort, That his ſubſtance remaining incommutable in it ſelf, and yet taking upon him the nature of perfect man, was himſelf fleſh, was himſelf a man, was himſelf the perſon of a man not deceitfully but truly, not in imitation, but in truth and ſubſtance; not finally after that ſort which with action ſhould deſiſt, but after that manner which perfectly in ſubſtance ſhould perſiſt. This unity therefore of perſon in Chriſt was not framed, and finiſhed after the Virgins delivery, but in her very womb. For we muſt diligently take heed that we confeſſe Chriſt not onely one, but alſo to have been alwayes one, becauſe it is an intolerable blaſphe-

my to grant him now to be one, and yet contend that once he was not one, but two, that is one after the time of his Baptiſme, but two in the time of his Nativitie; which great ſacrilege we cannot otherwiſe avoid, but by confeſſing that man was united to God in unity of perſon, not in his Aſcention, not in his Reſurrection, not in his Baptiſme, but in his mothers womb, and immaculate conception: by reaſon of which Unity of Perſon, both the Proprieties of God are indifferently and promiſcually attributed to man, and the proprieties of man aſcribed to God: hence cometh that which is written in the Scripture, That the Son of man deſcended from Heaven, and the Lord of Majeſty was Crucified upon earth: *Joan. 6.* hence alſo it proceedeth that we ſay, that when our Lords fleſh was made, when our Lords body was framed

that the very Word of God was made, the very wiſdome of God was repleniſhed with created knowledge, as in the foreſight of God *His hands and feet are ſaid to be digged, Pſalm.* 21. From this unity of Perſon, I ſay it proceedeth, by reaſon of like myſtery, that when the fleſh of the Word of God was born of his pure and immaculate mother, we do moſt Catholickly believe that God himſelf the Word was born of the Virgin, and moſt impiouſly the contrary is maintained. Which being ſo, God forbid that any one ſhould go about to deprive the holy *Virgin Mary* of the priviledges of Gods favour as her eſpeciall glory: For ſhe is by the ſingular grace of our Lord and God her ſon, to be confeſſed moſt truly and moſt bleſſedly to have been the mother of God, but yet not in ſuch ſort, as impious hereticks imagine

and ſuſpect, who affirm, that ſhe is to be reputed in name onely and appellation the mother of God, as ſhe forſooth which brought forth that man which afterward became God, as we ſay, ſuch a woman is the mother of a Prieſt or Biſhop, not becauſe ſhe brought him that then was either Prieſt or Biſhop, but by generating that man which afterward was made a Prieſt or Biſhop: not in that manner I ſay the bleſſed Virgin is to be called the mother of God, but rather, becauſe, as hath been ſaid, that moſt holy myſtery was finiſhed in her ſacred womb, wherein by reaſon of a ſingular, and one onely unity of perſon, as the Word in fleſh is fleſh, ſo man in God is God.

Chap.

CHAP. IX.

BUt now what hath already been ſaid touching the foreſaid hereſies, or concerning the Catholick faith, let us in few words and compendiouſly for memory ſake repeat them over again, that thereby with more facility they may be underſtood, and with greater certainty retained. Accurſed therefore be *Photinus*, not admitting the fulneſſe of the Trinity, and affirming our Saviour Chriſt to have been onely man. Accurſed be *Appollinaris*, maintaining in Chriſt corruption of changed divinity, and bereaving him of the propriety of perfect humanity. Accurſed be *Neſtorius*, denying God to have been born of a Virgin, teaching two Chriſts, and ſo abandoning the faith of the Trinity, bringing in a quaternity. But bleſſed be

be the Catholick Church which adoreth one God in perfect Trinity, and likewiſe worſhipeth equality of Trinity in one Divinity, ſo that neither ſingularity of ſubſtance confoundeth propriety of Perſons, nor diſtinction of Trinity ſeparateth unity of Deity. Bleſſed I ſay be the Church, which believeth in Chriſt two true and perfect ſubſtances, but one onely perſon, ſo that neither diſtinction of natures doth divide the unity of perſon, nor unity of perſon doth confound the difference of ſubſtances. Bleſſed I ſay be the Church, which, to the end ſhe may confeſſe Chriſt alwayes to be and to have been one, acknowledgeth man united to God, not after our Ladies delivery, but even then in his mothers womb. Bleſſed I ſay be the Church, which underſtandeth God made man, not by any converſion of nature, but by reaſon and means of

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perſon, and that not a fained and tranſitory perſon, but ſubſtantially ſubſiſting and permanent. Bleſſed I ſay be the Church, which teacheth that this unity of perſon hath ſo great force, that by reaſon thereof by a myſtery ſtrange and ineffable, ſhe aſcribeth unto man the proprieties of God, and attributeth to God the proprieties of man. For by reaſon of this unity of perſon ſhe confeſſeth, that man as he was God, deſcended from Heaven; and God as he was man, was made upon earth, ſuffered and was Crucified. Bleſſed therefore is that venerable, happy, and ſacred confeſſion, and comparable to thoſe ſupernall praiſes of the Angels, who do glorifie one onely Lord God, yet with a triple Hagiologie: For this is the principall reaſon why the Church teacheth the unity of Chriſt, leſt otherwiſe ſhe ſhould exceed the myſtery of the Trin

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And let this suffice touching this matter, spoken by way of digression: hereafter if it please God, I will intreat and declare these points more copiously. Now to return to our former purpose.

Chap. X

WE have said in the premises, that in the Church of God, the errour of the master is a great tentation to the people; and the more learned he were that erred, so much the greater was the tentation: Which we shewed first by the authority of holy Scripture, afterward by the examples ecclesiasticall of those men, which for some time were reputed and accounted sound in faith, yet at last fell either into some other mans error, or els coined a new heresie of their own: This surely is a great matter, profitable to be learned and

and necessary to be remembred; which once again we must inculcate and make plain by great store of examples, that all Catholicks may know, that with the Church they ought to receive Doctours, and not with Doctours to forsake the faith of the Church. But I suppose that, although I could bring forth many to shew this kind of tentation, yet there is almost none which can be compared to the tentation of *Origen*, in whom were very many gifts, so rare, so singular, so strange, that in the beginning any would have thought that his opinions might have been believed of all men. For if life procureth authority, he was a man of great industry, of great chastity, patience, and labour: if family or learning, who more noble? being of that house which was honourable for Martyrdome, himself afterward for Christ deprived

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not of father onely, but also spoiled of all his patrimony, and so much he profited in the mysteries of holy poverty, that as it is reported, for the confession of Christs name he often indured much affliction. Neither was he only adorned with these gifts, all which afterward served for tentation, but was indued also with a force of wit so profound, so quick, so elegant, that he far excelled almost all other whatsoever. A man of such wonderfull learning and erudition, that there were few things in Divinity, in humane Philosophy, haply nothing which he had not perfectly attained: who having gotten the treasures of the Greek tongue, laboured also about the Hebrew. And for his eloquence what should I speak of it, whose talk was so pleasant, so delectable, so sweet, that in mine opinion, not words but hony flwed from his mouth? What

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things were ſo hard to beleeve which with force of argument he made not plaine, what ſo difficult to bring to paſſe, which he made not to ſeem eaſie? But perchance he maintained his aſſertions by arguments only. Nay, without queſtion there was never any Doctour which uſed more examples of ſacred ſcripture. But yet happelie he wrote not much. No man living more; yea ſo much that in mine opinion all his works are ſo far from being read over, that they can not poſſiblie all be found; who not to lack anie furtherance to learning, lived alſo untill he was paſſing old. But yet perchance unfortunate in his ſcholers. What man ever more happie, having trained up and been maſter to infinite Doctours, to Prieſts without number, to Confeſſours and Martyrs? Now who is able to proſecute with words, in what admiration he was with all men? in what

what glory? in what credit & grace? Who more zealous in religion repaired not to him, from the furthest parts of the world? What Christian did not almost worship him as a Prophet? What Philosopher did not honour him as a master? & how greatly he was reverenced, not only of private men, but also of the Empire it self, histories doe speak, which report that he was sent for of *Alexander* the Emperours mother, to wit, for the merit of his heavenly wisdome with the grace and love whereof he was inflamed. His epistles also testifie the same thing, which with the authoritie of a Christian master he wrote unto *Philip* the Emperour, the first Christian amongst all the Romane Princes. And if any man upon our report admiteth not the testimonie of a Christian touching his wonderfull knowledge, and learning, at least let him receive

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the confession of an heathen Philosopher. For that impious *Porphyrie* saith, that himself being but yet as it were a boy, moved with his fame, travailed unto *Alexandria* where he did see him being then old, but yet such a one and so learned as he that had attained to the perfection of all knowledge. Time would sooner fail me, then I could touch though briefly those notable gifts which were in that man, all which notwithstanding pertained not onely to the glory of Religion, but also to the greatnesse of the temptation. For who is he that would willingly have forsaken a man of such wit, of so deep learning, of so rare grace, and would not sooner have used that saying, that he had rather erre with *Origen* then believe aright with others? And what should I say more, the matter came to that issue, that as the end shewed, not

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an usuall and common, but a passing dangerous tentation of so worthy a man, so famous a Doctour, so notable a Prophet, carried very many from the true and sound faith of the Church: For this *Origen* so rare and singular a man, abusing the grace of God, too insolently flattering himself, too much in his own wit, believing himself more then reason would, little esteeming the old simplicity of Christian religion, presuming to be wiser then all other, contemning the traditions of the Church, and the old Fathers documents, waded so far in expounding certain chapters of the Scripture after a new fashion, that he deserved that the Church of God should also say of him: *If there arise up in the middest of thee a Prophet*, and a little after, *thou shalt not hear* (quoth he) *the words of that Prophet*, and again, *because* (quoth he) your

your Lord God doth tempt you whether you love him or no. And ſurely it is not only a tentation, but alſo a great tentation, when a man ſeduceth ſecretly and by little and little the Church depending upon him (admiring his wit, knowledge, eloquence, converſation, and grace, nothing ſuſpecting him, nothing fearing him) ſuddenly from the old religion to a prophane and new doctrine. But ſome will ſay that *Origens* books be corrupted: I will not gaine-ſay it, but rather wiſh it were ſo: for that hath both been ſaid & written by ſome, not only Catholicks, but alſo Hereticks. But this is now the point we are to conſider, that although not he, yet the books paſsing abroad under his name are a great tentation, which ſtuffed with many horrible blaſphemies, are read and uſed, loved, and liked, not as the books of others, but as his works:

works : so that although *Origen* gave no cause of erroneous doctrine, yet his authoritie hath been the occasion why the errour hath been liked and followed.

The case also of *Tertullian* is the very same with the former : for as *Origen* is to be thought the best amongst the Greek Doctours, so *Tertullian* without controversie is the chief of all the latin. For who was more learned then hee ? Who in Divinitie or Humanitie more practised ? for by his great and wonderfull capacitie of wit, he attained to, and understood all Philosophie, all the sects of Philosophers, all their authours and patrons, all their learning, all sorts of histories and studies. And for his wit, was he not so excellent, so grave, so sharpe, that he almost undertook the overthrow of nothing which either by quicknes of wit or weight of reason he crush-

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ed not in peeces? Now who is able to set down the commendation and praise which his stile and phrase of speech deserved, which was so fraught (I know not how) with that force of reason, that such as could not be perswaded, were compelled: whose almost so many words, were so many sentences, so many sences, so many victories? This is well known to *Marcion* and *Appelles*, well known to *Praxeas*, and *Hermogenes*, the Jews understand this, the Gentiles have tryed it, the *Gnosticks* have proved it, and divers others have felt it: whose blasphemous opinions he hath overthrown with his many and great volumes, as it had been with thunder & lightning. And yet this man after all this, this *Tertullian* I say, not holding the catholick religion, that is the universal & old faith being far more eloquent then faithful, changing afterward

his mind, did at last that which the blessed Confessour *Hilarie* in a certaine place writeth of him. *He discredited* (quoth he) *with his later errour his probable writings*: and therefore he was also a great tentation in the Church. But hereof I will say no more, onely this I add, that by his defending against the precept of *Moses*, for true propheſies the new madnesse of *Montanus* springing up in the Church, and those mad dreams of new doctrine of that frantick woman, he deserved that we should also say of him and his writings: *If a Prophet shall rise up in the midst of thee*, and straight after *thou shalt not heare the words of that Prophet*. Why so? *Because* (quoth he) *your Lord God doth tempt you whether you love him or no*. We ought therefore evidently to note by these so many, so great, and divers others such weighty examples, and by the law

law of Deuteronomie moſt clearly to underſtand that if at any time any eccleſiaſticall teacher ſtrayeth from the faith, that gods providence doth ſuffer that for our triall, whether we love him or no in our whol heart, & in our whol ſoul.

CHAP. XI.

WHich being ſo, he is a true and perfect ſincere Catholick that loveth Gods truth, that loveth his body the Church, that preferreth nothing before the religion of God, nothing before the Catholick faith, not any mans authority, not love, not will, not eloquence, not philoſophie; but contemning all theſe things, ſetled in faith, ſtable and permanent, whatſoever he knoweth the Catholick Church univerſally in old time to have holden, that he

purposeth with himself onely to hold and beleeve: and therefore whatsoever new doctrine, and not before heard of such a one perceives to be brought in, of some one man, beside or contrary to the old Saints and Doctors, let him know that doctrine doth not pertaine to religion, but rather to tentation, for his proofe and tryall, especially being instructed with the saying of the Apostle St. *Paul*: For this is that which he writeth in his first epistle to the *Corinthians*: *There must* (quoth he) *be heresies also that they which are approved may be made manifest amongst you.* As though he should say. This is the cause why the authors of heresies are not straight rooted out by God, that the approved may be made manifest, that is, every one may appear how steadfastly, faithfully and constantly, he loveth the Catholick faith. And certaine it

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is that ſtraight upon the ſpringing up of any Noveltie, the weighty corne is diſcerned from the light chaffe; then is that eaſily blown out of the floore which before lightly remained in the floore; for ſome by and by fly away, others onely ſhaken are both afraid to periſh, and aſhamed to returne remaining wounded, half dead, half alive, like unto thoſe which have drunk ſo much poiſon, as neither killeth, nor well digeſteth, neither bringeth death, nor yet permitteth to live. O the miſerable ſtate of ſuch perſons! with what ſeas of cares, with what ſtorms are they toſſed! for ſome time as the wind driveth them, they are caried away headlong into errour, another time coming again to themſelves, they are ſhaken and beaten like contrary waves ſtriving together, ſometime with raſh preſumption they allow ſuch things as ſeem uncertain, an

time of pusillanimitie they fear those things which are certaine, doubtfull which way to take, which way to return, what to desire, what to avoid, what to hold, what to let go: which miserie and affliction of a wavering and unsetled heart, were they wise, is as a plaister of Gods mercy towards them. For this is the reason why (being out of the safe port of the Catholick faith) they are shaken, tossed & almost killed with stormes and troubles, to the end they should take doown the sails of their proud mind, which they vainly horsed up to the winds of novelties, and so retire and keep themselves within the most sure port of their calme and good mother; and first cast up those bitter & turbulent waters of errours, that afterward they may drink of the flowing rivers of lively and pure water. Let them learn to forget that well, which well they never learned,

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and those articles which the Church teacheth, and by reason are to be attained to, let them in Gods name endeavour to understand, and those which surpasse reason let them by faith beleeve.

CHAP. XII.

WHich being so: often times calling to mind and remembring the self same thing; I cannot sufficiently marvel at the great madnesse of some men, at so great impietie of their blinded hearts, to conclude, at so great a licentious desire to erre our, that they be not content with the rule of faith once delivered us, and received from our ancestors but do every day search & seek for new doctrine, ever desirous to add, to change, and to take away somthing from Religion, as though that were not the doctrine

of God, which was once ſufficiently revealed but rather mans inſtitution, which cannot but by continuall correction (or rather corruption) come to perfection.

Whereas the divine ſcriptures cry out: *Do not tranſlate the bounds which thy fathers have ſet down*; and, *Do not judge over thy judge*; and, *the Serpent will bite him that cutteth the hedge*; and that ſaying of the Apoſtle by which all wicked novelties of all hereticks have often been cut in pieces, as it were with a ſpirituall ſword, and alwayes hereafter ſhall be: *O Timothy keep the depoſitum, avoiding the prophane novelties of voyces, and oppoſitions of falſly called knowledge, which certain promiſing have erred about the faith.* And yet for all this, ſome there be ſo ſhameles, ſo impudent, ſo obſtinate, as not to yield to ſuch force of divine ſcripture, not tobe moved

moved with ſuch weight of reaſon, nor yet ſhaken with ſuch heavenly hammers, to conclude, which will not be beaten in pieces with ſuch celeſtiall lightning. *Avoid* (ſaith he) *the profane novelties of voices.* He ſaith not avoid antiquities, he ſaith not avoid antientneſs; nay rather, ſheweth what contrariwiſe ſhould follow. For if novelty is to be avoided, antiquity is to be retained; if novelty be profane, antiquity is ſacred. *And oppoſitions* (quoth he) *of falſly called knowledge.* Verily the name of knowledg in the Schools of Hereticks is falſe, where ignorance is called knowledge; miſt, reputed cleameſſe; and darkneſſe termed by the name of light. *Which certain* (quoth he) *promiſing have erred about the faith.* What promiſed they, when they erred about the faith? What elſe, but I know not what new and unknown

doctrine? For you may hear some of them say. O ye unwise and silly souls, which commonly are called Catholicks, come and learn the true faith, which no creature understandeth besides us, which hath been hidden many hundred of years past, but of late hath been revealed and laid open: but learn it privily, learn it secretly, for it will delight you. And again, when you have learned it, teach it secretly, that the world may not understand it, that the Church may not know it; for it is granted to few to understand the secret of so great a mystery. Are not these, think you, the words of that Harlot, which in the *Proverbs* of *Salomon* calleth unto her the passengers: *Who is* (quoth she) *most fool amongst you, let him turn unto me.* Proverbs 9. And such as be of small judgement, she exhorteth, saying:

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Touch willingly ſecret bread, and drink ſweet water privily. What followeth? *But he knoweth not* (quoth he) *how in her company earthly men do periſh.* Who be theſe earthly men? Let the Apoſtle declare: *Thoſe* (quoth he) *which have erred about the faith.* But it is worth the labour more diligently to examine the Apoſtle his whole Chapter. *O Timothy* (quoth he) *keep the depoſitum, avoiding profane novelties of voices.* This exclamation O, both ſheweth foreſight, and alſo argueth charity: for he foreſaw certain errours which before-hand he was ſorry for. Who at this day hath the place of *Timothy*? but either the whole Church, or eſpecially, the whole body of Prelates, who ought themſelves to have the whole knowledge of divine religion, and alſo to inſtruct others, what is meant by *keep the depoſitum.*

tum. Keep it (quoth he) for fear of thieves, for danger of enemies, leſt when men be a ſleep they overſowe Cockell amongſt the Wheat, which the ſonne of man hath ſowed in his field. *Keep* (quoth he) *the depoſitum*: What is meant by this *depoſitum*? that is, that which is committed to thee, not that which is invented of thee: that which thou haſt received, not that which thou haſt deviſed: a thing not of wit, but of learning: not of private uſurpation, but of publick tradition: a thing brought to thee, not brought forth of thee: wherein thou muſt not be an authour, but a keeper: not a beginner, but a follower: not a leader, but an obſerver: *Keep the depoſitum.* Preſerve the talent of the Catholick faith pure and ſincere, that which is committed to thee, let that remain with thee, and that deliver

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unto the people. Thou haſt received gold, render then gold; I will not have one thing for another: Do not for gold give me either impudently lead, or craftily braſſe; I will not the ſhew, but the very nature of gold it ſelf. *O Timothy, O Prieſt*, O Teacher, O Doctour, if Gods gift hath made thee meet and ſufficient for thy wit, exerciſe and learning, ſhew thy ſelf *Beſeelel*, that divine workman in building of the ſpirituall tabernacle, ingrave thoſe precious ſtones of Gods religion, faithfully ſet them, wiſely adorn them, give them brightneſſe, give them grace, give them beauty. That which men before believed obſcurely, let them by thy expoſition underſtand more clearly. Let poſterity rejoyce for coming to the knowledge of that by thy means, which antiquity without that knowledge had in veneration. Yet for all this, in ſuch ſort deliver

liver what thou haſt learned, that albeit thou teacheſt newly and after a new manner: yet thou never preach a new religion, and deliver a new faith.

Chap. XIII.

But peradventure ſome will ſay, ſhall we then have no advancement of religion in the Church of Chriſt? no growing on, no proceeding forward? To which I anſwer and ſay. Let us a Gods name have the greateſt and moſt that may be. For who is either ſo envious to men, or hatefull to God which would labour to ſtop or hinder that? but yet in ſuch ſort and with this proviſo, that it may appear to be truly an increaſe in faith, and not prove to be a change in religion; for this is the nature of ſuch things as increaſe, that in themſelves they become

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and grow greater; and this is the nature of a change and mutation, that ſomething be turned from one thing which it was, to an other which it was not: Convenient it is, and very neceſſary, that the underſtanding, knowledge and wiſdome, aſwell of every man in particular, as of all in common; as well of one alone, as of the whole Church in Generall, of all ages and times paſt, ſhould abundantly increaſe and go forward, but yet for all that, onely in his own kind and nature; that is, in the ſame faith, in the ſame ſenſe, in the ſame ſentence. In this caſe, let the religion of our ſoul imitate the nature of our bodies, which although with proceſſe of time they paſſe over many years, yet they remain the ſame that they were. There is great difference betwixt flouriſhing youth and withered

thered age, yet the ſelf ſame men become old which before were young; ſo that although the ſtate and condition of one and the ſelf ſame man be altered, yet one very nature and perſon doth ſtill remain. The limbs and members of infants be ſmall, of young men great, yet not divers but the very ſame. So many joynts as young children have ſo many have they when they be men, and if any parts there be, which with increaſe of years ſpring forth, thoſe before by nature were in man virtually planted, ſo that no new things come forth in old men, which before were not contained in them being yet children. Wherefore there can be no doubt, but that this is the due and right order of growing, the moſt naturall and goodlyeſt way of increaſing, onely to have in old years, thoſe members, thoſe parts and joynts which

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the wisdome of our Creatour before framed when we were yet but little ones: And therefore if a man be afterward changed into some other shape or likenes then his nature requires; or if the number of his members be more or lesse then nature prescribeth; then of necessitie the whole body must either perish, or become monstrous, or at least remaine lame and maimed. In like manner Christian religion must follow these rules of increasing and growing; to wit, that with years it waxe more sound, with time it become more ample, with continuance it be more exalted, yet remaine pure and incorrupt, and continue full and perfect with each of his parts, and as it were, with all his members and proper senses: And furthermore that it admit no change or mutation, sustaine no losse of his proprietie, no varietie or mutabilitie in definition:

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for example ſake. Our forefathers in old time in the ſpiritual field of the Church, ſowed the wheaten ſeed of true faith and religion; it were now very injurious and unreaſonable, that we their poſteritie in ſtead of the perfect and true graine ſhould reape the falſe errour of cockle: And contrariwiſe it is reaſon and very convenient, that the beginning and ending not diſagreing with it ſelf, we ſhould of the increaſe of wheaten ſeed reape the fruit of a wheaten religion; ſo that when with tract of time, any of thoſe firſt ſeeds beginne to bud and come forth, let them be tilled, let them bee trimmed, yet without changing ought of the proprietie of the corn ſpringing up: and albeit faſhion, ſhape, and diſtinction, be added and put to, yet muſt the nature of each kind remain and abide. For God forbid that thoſe roſie plants of the Catho-

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lick doctrine ſhould be changed into thiſtles and thornes; God forbid I ſay, that in this ſpirituall paradiſe, of the ſlippes of Cinamon and Balſame ſhould ſuddenly grow up darnel and poiſon. Therefore whatſoever hath by the grace of God and our Fathers faith been ſowen in this Church, reaſon it is that the ſame be cultivated and maintained by the induſtry of the children, meet that it flouriſh & waxe ripe, convenient that it grow and come to perfection; lawfull indeed it is, that thoſe ancient articles of heavenly philoſophie, ſhould be trimmed, ſmoothed, and poliſhed: but unlawfull that they ſhould be chaned, mangled, and maimed. And albeit they receive perſpicuitie, light, and diſtinction, yet of neceſſitie muſt they retaine their fulnes, ſoundnes, and proprietie. For if once this licentiouſnes of wicked fraud be admitted,

mitted, I tremble to ſpeak what danger is like to enſue of raſing and ſubverting religion; for if we take away any part of the Catholick faith, ſtraight wayes other parts, and after that other, and againe other, and that as it were of cuſtome and by a kind of law, ſhall be aboliſhed. And what followeth when every part by little and little is undermined, but that in concluſion the whole corps of religion at one blow be come ſubverted and over thrown? And contrariwiſe if new things and old, forreine and domeſticall, prophane and ſacred, begin once to be confounded together, then muſt needs this cuſtome generally follow, that nothing hereafter remaine in the Church untouched, nothing without corruption, nothing ſound, nothing pure, nothing ſincere; and ſo where before was the ſacred ſchool of chaſt and immaculate truth, there ſhall

ſhall be a very brothel houſe of wicked & filthie errours. But God of his goodnes deliver his ſervants from ſuch minds and let the impious rather, & graceleſſe follow that furious & mad proceeding. For the Church of Chriſt is a carefull & diligent keeper of religion committed to her charge, ſhe never changeth or altereth in it any thing, ſhe diminiſheth nothing, ſhe addeth nothing: What is neceſſarie ſhe loſeth not, what is ſuperfluous ſhe forceth not, her own ſhe maintaineth, what is not her own ſhee uſurpeth not, but with all induſtrie laboureth only about this one thing, that is, by faithfull & prudent handling of our forefathers doings, what by them in times paſt was well entered & begun, ſhe poliſheth; what then was well poliſhed and declared, ſhe confirmeth; what then was confirmed and defined, ſhe retaineth. To conclude what hath ſhe elſe

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endeavoured by the decrees of Councells, but that that doctrine which before was ſimplie credited, the ſame afterward ſhould be more diligently beleeved: that religion which before was taught more ſlowly, the ſame afterward ſhould be preached more inſtantly: That faith which before was more ſecurely reverenced, the ſame afterward ſhould more carefully be practiſed. This I ſay alwayes and nothing els hath the Church, provoked with the novelties of Hereticks, ſet down by the decrees of her Councels, to wit, onely to confirme that to poſteritie by writing (comprehending a great ſumme of things in few words, & often times for more eaſie underſtanding, to an old article of faith giving a new name) which before by tradition ſhe had received of her forefathers.

CHAP. XIV.

But to return to the Apoſtle. *To Timothie* (quoth he) *keep the depoſitum, avoyd prophane novelties of voices.* Avoid (quoth he) as a viper, as a ſcorpion, as a baſilisk, leaſt they infect thee, not only by touching, but alſo with their very eyes and breath. What is meant by *Avoid*? 1 Cor. 5. that is, not ſo much as to eate with any ſuch: what importeth this (*Avoid*) *if* any man (quoth he) *come unto you and bring* not *this doctrine*? what doctrine but the Catholick and univerſall, & that which with ſound tradition of the truth, hath continued one & the ſelf ſame, through all ſucceſſions of times, and that which ſhall continue to the worlds end? What then? *Receive him not* (quoth he) *into the houſe nor ſay God ſave you for he that ſaieth*

ſayeth unto him God ſave you, communicateth with his wicked works. Prophane novelties of voices; (quoth he) What is *Prophane*? Thoſe which have no holines in them, no jote of religion, wholly unknown to the Church which is the temple of God. *Prophane novelties of voices*, quoth he, (*of voices*) that is novelties of opinions, novelties of things, novelties of ſenſes, contrarie to our forefathers faith, contrarie to antiquitie, which if we admit and receive, of neceſſitie the faith of our bleſſed anceſtours, either all, or a great part of it, muſt be overthrown, the faithfull people of all ages and times, all holy Saints, all chaſt, all continent, all virgins, all widowes, all Clerks, all Deacons, all Prieſts, ſo manie thouſands of Confeſſours, ſo many bands of Martyrs, ſo many famous and great cities, and commonwealths, ſo manie Iſlands, Provinces,

vinces, Kings, countries, kingdomes, nations, to conclude, almoſt the whol world incorporated by the Catholick faith to Chriſt their head muſt needs be ſaied, ſo many hundreds of years to have been ignorant, to have erred, to have blaſphemed, to have beleeved they know not what. *Avoid* (quoth he) *Prophane novelties of voices* to receive which, to follow which never was the cuſtome of Catholicks, but alwayes the propertie of hereticks. And to ſay truth, what hereſie hath ever peeped forth, but under the name of ſome certain man, in ſome certaine place, and at ſome certaine time? Who ever ſet abroach any hereſie, who firſt devided not himſelf from the conſent of the univerſality and antiquity of the Catholick Church? Which to be true, examples do plainly prove. For who ever before that prophane

Pelagius presumed so much of mans free will, that he thought not the grace of God necessary to every particular good act? Who ever before his monstrous disciple *Celestius*, denyed all mankind to be tyed and bound with the sin of *Adams* prevarication? Who ever before sacrilegious *Arius*, durst tear in peeces the Unity of Trinity? Who ever before wicked *Sabellius*, attempted to confound the Trinity of Unity? Who ever before cruell *Novatian*, affirmed God to be so mercilesse, that he had rather the death of a sinner then he should returne and live? Who ever before *Simon Magus* (punished by Apostolicall censure, from whom that old sink of filthinesse came by continuall and secret succession unto *Priscilian* that was the last) durst ever affirme that God our Creatour was the Authour of evill, that is the Authour of our wick-

wickednes, impieties, and horrible crimes; because God (as he said) so made mans nature, that by a certain proper motion and impulse of an inforced will, it can do nothing else but sinne, desire nothing else but to offend, because being provoked and inflamed with the furious rage of all vices, it is with an insatiable desire carryed away headlong into the pit and sink of all filthinesse? Such examples are infinite, which for brevity sake I omit; by all which notwithstanding it appeareth plainly and clearly that it is an usuall and common thing in all Heresies, to take great pleasure in prophane novelties, to loath the decrees of our forefathers, and so fall from the faith, by pretending the false and counterfeit name of knowledge and learning: contrariwise that this is proper to all Catholicks, to keep that faith which the holy fathers have left

and committed to their charge, to condemne prophane novelties, and as the Apoſtle hath already ſaid, & again doth ſay: *If any man ſhall preach otherwiſe then that which is received, to accurſe him.*

CHAP. XV.

HEre happily ſome man may demand whether hereticks alſo do uſe the teſtimony of holy ſcripture. To which I ſay that they do and that very earneſtly, for a man may behold them ranging & courſing in every part of the Bible, in *Moſes*, in the Kings, in the *Pſalms*, in the Apoſtles, in the *Goſpels*, in the Prophets: for whether they be amongſt their own brethren, or with ſtrangers, whether in private or in publick, whether in talking, or writing, whether in the houſe feaſting, or abroad walking, they almoſt never alleadge any thing of their owne, which they do not pretend to ſha-

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dow with the words of ſacred ſcripture. Read the pamphlets of *Paulus Samoſatenus*, of *Priſcilian*, *Eunomius*, *Jovinian*, and the reſt of ſuch like peſtilent Hereticks, and you ſhall find through all their works an huge heap of examples, almoſt no page omitted which is not coloured and painted with the ſayings of the new and old teſtament. But the more cloſely they lurk under the ſhadow of Gods law, the more carefully are they to be feared, the more narrowly to be watched; for they know full well that their ſtinking and unſavory drugs be not likely almoſt to pleaſe any, if ſimply & nakedly they be ſet forth: and therefore they do temper them as it were with the ſweet powder of Gods word, that he wch would have contemned mans erroneous invention dares not ſo readily reject Gods divine ſcripture: wherein they are like to thoſe, which minding

to miniſter bitter potions to young children, do firſt annoint the brimms of the cup with hony, that thereby unwary youth feeling the ſweetnes, may nothing feare the bitter confection. This deviſe alſo practiſe they, which upon noxious hearbs and juyces, write the names of good & wholſome medicines, whereby almoſt no man reading the good ſuperſcription any thing ſuſpecteth the lurking poyſon. The ſelf ſame thing likewiſe our Saviour crieth out to all Chriſtians. *Take ye heed of falſe prophets which come to you in ſheeps cloathing, but inwardly are ravening Wolves. Ma.7.* What is meant elſe by ſheeps clothing, but the ſayings of the Prophets and Apoſtles, which they with ſheep-like ſincerity did weare like certaine fleeces of that immaculate Lamb, *which taketh away the ſins of the world?* And what is to be underſtood by ravening wolves

wolves, but the cruell and deſtructive opinions of hereticks, which alwayes trouble the ſheep-folds of the Church, and by all means poſſible teare in pieces the flock of Chriſt? But to the end they may more craftily ſet upon the ſheep of Chriſt miſtruſting nothing, remaining ſtil cruel beaſts, they put off their wolviſh weed, and ſhroud themſelves with the words of ſcripture, as it were with certain fleeces, whereby it hapneth, that when the ſilly ſheep feel the ſoft wooll, they little fear their ſharp teeth: But what ſaith our Saviour? *By their fruits you ſhall know them.* That is, when they begin not only to utter thoſe words, but alſo to expound them, not only to caſt them forth, but alſo to interpret them, then doth that bitterneſs break out, then is that ſharpneſs eſpied, then is that madneſs perceived, then is that freſh & new poiſon ejected, then are pro-

phane novelties ſet abroach, then may you ſee ſtraight-way the hedg cut in two, the old fathers bounds removed, the Catholick doctrine ſhaken, and the Churches faith torn in pieces. Such were they whom the Apoſtle ſharply reprehendeth in the 2. Epiſtle to the Cor. Chap. 11: *For ſuch falſe Apoſtles* (quoth he) *are crafty workers transfiguring themſelves into the Apoſtles of Chriſt.* What is transfiguring themſelves into the Apoſtles of Chriſt, but this? The Apoſtles alleaged the examples of ſcripture & they likewiſe cited thē: The Apoſtles cited the authority of the Pſalms, & they likewiſe uſed it: The Apoſtles uſed the ſayings of the Prophets, and they in like manner brought them forth. But when that ſcripture which was alike alleadged, alike cited, alike brought forth, was not alike, & in one ſenſe expounded, then were diſcerned the ſimple from the craftie, the ſincere from the

counterfeit, the right and good from the froward and perverſe: and to conclude, the true Apoſtles from thoſe falſe Apoſtates. And no marvel (ſaith S. Paul) *For Sathan himſelf transfigureth himſelf into an Angel of light, it is no great matter therefore if his miniſters be transfigured as the miniſters of Juſtice.* Wherefore according to Saint *Paul*, whenſoever either falſe Apoſtles, or falſe Prophets, or falſe Doctours do bring forth the words of holy Scripture, by which they would according to their corrupt interpretation confirm their errour, there is no doubt, but that they follow the crafty ſlight of their maſter, which ſurely he would never have invented, but that he knoweth very well, that there is no readier way to deceive the people, then where the bringing in of wicked errour is intended, that there the authority of the word of God ſhould

be pretended. But ſome will ſay, how prove you that the Devill uſeth to alledge the Scripture? Such as doubt thereof let them reade the Goſpel, where it is written: *Then the devill took him up* (that is our Lord and Saviour) *and ſet him upon the pinnacle of the Temple, and ſaid unto him, If thou be the Sonne of God, caſt thy ſelf down, for it is written that he will give his Angels charge of thee, that they may keep thee in all thy wayes, in their hands ſhall they hold thee up, leſt perhaps thou knock thy foot againſt a ſtone. Mat. 4.* How will he, think you, handle poor ſilly ſouls, which ſo ſetteth upon the Lord of Majeſtie with the authority of Scripture? *If thou be* (quoth he) *the Son of God, caſt thy ſelf down.* Why ſo? *For it is written* (quoth he): we are diligently to weigh the doctrine of this place and to keep it in mind, that by ſo notable an example of the Scripture,

we make no ſcruple or doubt, when we ſee any alledge ſome place of the Apoſtles, or Prophets, againſt the Catholick Faith, but that by his mouth the Devil himſelf doth ſpeak. For as at that time, the head ſpake unto the head, ſo now the members do talk unto the members; that is, the members of the Devil to the members of Chriſt, the faithleſſe to the faithfull, the irreligious to the religious, to conclude, Hereticks to Catholicks. But what I pray, ſaith the Devil? *If thou be the Sonne of God* (quoth he) *caſt thy ſelf down.* That is to ſay: Deſireſt thou to be the Son of God, and to injoy the inheritance of the kingdome of Heaven, *Caſt thy ſelf down*, that is, Caſt thy ſelf down from this doctrine and tradition of this high and lofty Church, which is reputed to be the Temple of God. And if any one demand of theſe Hereticks, perſwading them ſuch things, how

do you prove and convince me that I ought to forſake the old and Univerſall Faith of the Catholick Church; ſtraight wayes is ready at hand : *For it is written* : and forthwith he will alledge you a thouſand Teſtimonies, a thouſand Examples, a thouſand authorities out of the Law, out of the Pſalms, out of the Apoſtles, out of the Prophets ; by which, expounded after a new and wicked faſhion, he would throw headlong unfortunate ſouls, from the Tower of the Catholick Church, into the deep dungeon of wicked Hereſie. Now with theſe ſweet promiſes which follow, Hereticks do wonderfully deceive ſimple men. For they dare promiſe and teach that in their Church, that is in the conventicle of their communion, is to be found a great and ſpeciall, yea and a certain perſonall grace of God: So that whoſoever be one of their crew, they ſhall ſtraight-

wayes without any labour, without any ſtudy, without any induſtry, yea although they never ſeek, nor crave, nor knock, have ſuch ſpeciall diſpenſation, that they ſhall be carried up with the hands of Angels, that is, preſerved by Angelicall protection; that they never hurt their foot againſt a ſtone, that is, that they never can be ſcandalized. But ſome man will ſay, If the Devil and his Diſciples, whereof ſome be falſe Apoſtles, falſe Prophets, and falſe Teachers, and all perfect Hereticks, do uſe the Scriptures, cite their ſayings, bring forth their promiſes; what ſhall Catholick men do? How ſhall the children of the Church behave themſelves? How ſhall they in the holy Scriptures diſcern truth from falſhood? To which I anſwer, that, They muſt have great care (as in the beginning of this Treatiſe I ſaid, holy and learned men taught me) that they in-

terpret the Divine and Canonicall Scripture according to the Tradition of the Universall Church, according to the rules of the Catholick doctrine: in which likewise they must of necessity follow, universality, antiquity, and consent of the Catholick and Apostolick Church. And therefore, if at any time a part rebell against the whole, novelty against antiquity, the dissention of one or a few (seduced with errour) against the consent of all, or the farre greater part of Catholicks; in that case let them preferre the integrity of universality, before the corruption of a part; and in universality, let them also preferre the religion of antiquity before profane novelty; and again in antiquity, let them preferre, before the temerity of one or a few, the decrees of a generall Councell, if any be; or if no such be found, let them take that which is next hand;

hand, that is, to follow the opinions of many and great learned Doctours agreeing together: All which faithfully, ſoberly, diligently obſerved and kept; by Gods grace, we ſhall without any great difficulty diſcover the errours of new upſtart Hereticks.

Chap. XIV.

HEre I perceive in order it followeth, to ſhew by examples how the profane novelties of Hereticks are, by bringing forth and comparing the old Doctours opinions agreeing together, to be found out and condemned: which ancient conſent of holy Fathers, is not ſo carefully and diligently to be ſought for and followed in every ſmall queſtion of the Scripture; but onely, and that eſpecially in the rule of faith; neither yet alwayes, nor all Hereſies

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are after this sort to be impugned, but onely such as be new and upstart; to wit, at their first springing up, and before they have (as hindred by the shortnesse of time) falsified the rules of the antient faith, and before the poyson spreading farre abroad, goeth about to corrupt the Fathers works: But those heresies which have already got ground and be of some continuance, are not this way to be dealt withall; because by long tract of time they have had opportunity to steal truth. And therefore such kind of profane schisms and heresies which be of longer standing, we must not otherwise convince, but either onely, if need be, by the authority of the Scriptures or els avoid and detest them being already convicted and condemned in old time by generall Councels of the Catholick Church. Therefore so soon as any infectious error begineth to break forth,

forth, and for her defence to steale certain words of holy scripture, and craftily and fraudulently to expound them; straight-wayes for the right understanding thereof the Fathers opinions are to be gathered togither, by which let any what soever new, and therefore prophane, doctrine growing up with out all delay be dejected & speedily condemned. But those Fathers opinions only are to be conferred togither which with holinesse, wisdome, and constancy, lived, taught, and continued in the faith, and communion of the Catholick Church, and finally deserved to dy in Christ, or happily for Christ to be martyred: whom notwithstanding we are to beleeve with this condition, that whatsoever either all, or the greater part with one mind, plainly, commonly, and constantly, as it were a Councell of Doctours, agreeing together have decreed and set down,

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receiving it from their anceſtours, holding it for their time, and delivering it to their poſteritie; let that be had and accounted for undoubted, for certain and firme truth. And whatſoever any, although holy and learned, although a Biſhop, although a Confeſſour, and Martyr hath holden otherwiſe then all, or againſt all, let that be put aſide from the authoritie of the common, publick, and generall faith, and reputed amongſt his own proper, private, and ſecret opinions, leaſt with great danger of eternall ſalvation, we do according to the cuſtome of ſacrilegious Hereticks and Schiſmaticks, forſake the trueth of the univerſall faith, and follow the novell errour of ſome one man. The holy & Catholick mind of which bleſſed Fathers leaſt any man think that he may raſhly contemne, The Apoſtle ſayeth in his firſt epiſtle to the Corinthians: *And*

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ſome verily hath God ſet in his Church, firſt Apoſtles 1 Cor. 12. of which himſelf was one: Secondly *Prophets* as *Agabus* was, of whom we read in the Acts, cap. 11. Thirdly *Doctours*, which novv are called *Tractatours*, vvhom alſo this Apoſtle ſome time nameth Prophets, (becauſe their office vvas to expound and declare to the people the myſteries of the Prophets;) theſe therefore, diſpoſed and placed by God at divers times and ſundry places, agreeing and conſenting all in one mind in Chriſt, touching the underſtanding of the Catholick faith whoſoever contemneth, doth not contemne man but God: and that we diſagree not by any means from the perfect and true unitie of thoſe Fathers, the ſame Apoſtle doth earneſtly beſeech all Chriſtians, ſaying: *I beſeech you brethren that you ſay all one thing, and that there bee no*

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Schiſmes among you, but that you be perfect in one ſenſe and in one knowledge. 1 *Cor.* 1 And if any man ſeparate himſelf from the communion of their opinion, let him hear that ſaying of the ſame Apoſtle: *He is not the God of diſſention, but of peace:* ch. 14. that is, not of him that leaveth conſent and unity, but of them that remain in peace and agreement: *As I do* (quoth he) *teach in all the Churches of the Saints,* that is, of the Catholicks, which therefore be holy becauſe they continue in the communion of the faith. And leaſt happily any one ſhould contemne others, and proudly require onely to be heard, onely to be beleeved, ſtraight after he ſaith: *What hath the Word of God* (quoth he) *proceeded from you, or hath it onely come unto you?* And leaſt this might be taken as ſpoken ſlightly, he addeth: *If any* (quoth he) *ſeemeth a*

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Prophet or ſpirituall, that is, a maſter in ſpirituall matters, let him be a zealous lover of unity and peace, in ſuch wiſe that he neither preferre his own opinion before the judgement of others, neither leave or forſake the ſenſe and common conſent of all men. *The commandements of which things he that is* (quoth he) *ignorant of*, that is, he that learneth not thoſe things which he yet knoweth not, or contemneth thoſe which he knoweth, *he ſhall not be known*, that is, he ſhall be thought unworthy, whom amongſt ſuch as be united in faith and equall humility, God ſhould regard and look upon: a greater evil then wch I doubt whether any man can invent or deviſe; which yet notwithſtanding (according to the Apoſtles commination) we ſee to have fallen upon *Julian* the *Pelagian*, who either contemned to be joined at all in opinion with

with his fellows, or else presumed to separate himself from their societie and communion.

But now it is time to bring forth the example which we promised: how and after what sort the judgement and opinions of holy Fathers were gathered togither, that according to them by the decree & authority of a Councell the rule of faith might be set down: which to the end that I may more commodiously do, I will here make an end of this commonitorie, and so take another beginning for declaring of those things which do follow.

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A Recapitulation of all that hath been ſaid in the former two books.

WHICH being ſo, it is now time that in the end of this ſecond book we recapitulate & touch in few words the Summe of all that which in theſe two commonitorie books hath been ſpoken. VVe ſaied in the premiſſes that this alwaies hath been, and at this day is the cuſtom of Catholikes to try and examine true faith two manner of waies. Firſt by the authoritie of the divine ſcripture: ſecondly by the tradition of the Catholick Church; not becauſe the Canonicall ſcripture is not

as to it ſelf ſufficient for all things, but becauſe very many expounding Gods word at their own pleaſure, do thereby bring forth and hatch up divers opinions and errours. And for that cauſe it is neceſſary that the interpretation of the divine Scripture be directed according to the one onely rule of the Churches underſtanding: eſpecially in thoſe queſtions upon which the foundation of the whole Catholick religion doth depend. Likewiſe we ſaid that in the Church we were to conſider the conſent both of univerſality, and antiquity, ſo that we be neither carried away from ſound unity to ſchiſm, nor yet caſt headlong from antiquity of religion into the dangerous gulf of heretical novelties. We ſaid alſo that in antiquity we were diligently to obſerve and ſeriouſly to conſider two things, unto which all thoſe that will not be hereticks muſt of neceſſity ſtand. The

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first is, that which hath in old time been determined by all the Bishops of the Catholick Church by authority of a generall Councell. The second is that, if any new question did arise in which the determination of a Councell were not to be found, that then we ought to have recourse to the sayings of the holy fathers, but yet of these only who in their time and place, were approved masters, being such as lived and dyed in the unity of the communion and faith: And whatsoever we knew that they beleeved and taught with one mind and consent, to judge and take that without all scruple to be the true and Catholick Religion of the Church.

And least any man might think that we fained this rather of presumption then of any authority of the Church, we gave an example of the holy councel holden almost three

years ſithence at *Epheſus* a City in *Aſia* in the time of the right honourable Conſuls *Baſſus* and *Antiochus*, in which diſputation was had of conſtituting and ſetting down rules of faith: and leaſt there might by chance ſome prophane Novelty creep in, as happened at that perfidious meeting in *Ariminum*, this was reputed and thought the moſt Catholick, holy, and beſt courſe to be taken, by the judgement of all the Biſhops there preſent, which were almoſt two hundred in number, that the opinions of thoſe Fathers ſhould be brought forth, of whom it was certaine that ſome of them had been Martyrs, divers Confeſſours & all to have lived and died Catholick Prieſts, that by their authority, conſent and verdict, the old religion might be rightly and ſolemnly confirmed, and blaſphemous prophane novelties condemned; which being

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ſo done worthily and juſtly, *Neſtorius* was judged to have taught contrary to the old Catholick religion, and bleſſed *Cyrill* to have maintained holy and ſacred antiquity. And to the end nothing might be wanting which procureth credit we put down alſo the names and number of theſe Fathers (although not remembring their order) according to whoſe conſent and uniform doctrine both the texts of holy ſcripture were expounded, and the rule of Gods word eſtabliſhed. Neither will it here be ſuperfluous for memory ſake to repeat them all once again. Theſe then be the names of them whoſe works were cited in that Councell either as judges or elſe witneſſes. S. *Peter Biſhop* of *Alexandria*, a moſt excellent Doctour and bleſſed Martyr. S. *Athanaſius* Biſhop of the ſame ſea, a moſt faithfull

teacher and famous Confeſſour. S. *Theophilus* Biſhop alſo of the ſame City, a notable man for faith, life, and learning, next after whom ſucceeded venerable *Cyrill*, who at this preſent doth honour the Church of *Alexandria*. And that no man happily ſhould ſuſpect that this was the doctrine of one City, or of one Province: to the former there were adjoyned thoſe two lights of *Cappadocia*. Saint *Gregory* Biſhop, and Confeſſour of *Nazianzene*, & St. *Baſil* Biſhop and Confeſſour of *Ceſaria*, and alſo another Saint *Gregory Nyſſen* worthy for his merit of faith, converſation, integrity, and wiſdom of ſuch a brother as *Baſil* was. And for proof that not onely the Greek & Eaſt Church, but alſo the Latine, and Weſt, were alwayes of the ſame opinion, the letters of Saint *Felix* Martyr, and Saint *Julie*, both Biſhops of *Rome*, which they

they wrote unto certaine men, were there read. And that not onely the head of the world, but alſo the other parts ſhould give teſtimony in that judgement: From the South they had bleſſed S. *Cyprian*, from the North S. *Ambroſe* Biſhop of *Millan*. Theſe then be the holy Fathers, agreeing with that ſacred number of the ten Commandements, which were alleadged in the Councell of *Epheſus*, as Maſters, Councellours, Witneſſes, and Judges; whoſe doctrine the bleſſed *Synod* holding, following whoſe counſell, beleeving whoſe teſtimony, obeying whoſe judgement, without ſpite, without preſumption & without favour, pronounced, and gave ſentence concerning the rules of faith. And albeit a farre greater number of Fathers might have been ſet down, yet was it not neceſſary, becauſe it was not requiſite

that time ſhould be ſpent with multitude of witneſſes: and further, no man doubted but that thoſe ten did little differ in opinion from all the reſt of their fellow Biſhops. After all this we ſet down the worthy ſentence of *Cyrill*, which is to be found in the Eccleſiaſticall acts of that Councell. For when the Epiſtle of S. *Capreolus* Biſhop of *Carthage* was read, who intended nothing elſe, nothing elſe deſired, but that novelty might be overthrown, and antiquity defended, Biſhop *Cyril* ſpake and gave his definition in this ſort: for I have thought good not to omit it here: theſe then be his words in the end of the acts of that Councell. *And this epiſtle* (quoth he) *of the venerable and religious man Capreolus Biſhop of Carthage, ſhall be adjoyned to the faith of the Councels acts, whoſe opinion is plain and perſpicuous, for*

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he deſireth that the doctrine of the old faith may be confirmed, and new opinions ſuperſtitiouſly invented, and impiouſly ſpread abroad, may be reproved and condemned. To which all the Biſhops with one conſent cried out: This we ſpeake all, this we teach all, this we deſire all. What I beſeech you ſaid they all, what deſired they all? ſurely nothing elſe but that that which was of old time delivered, might be ſtill retained, and that which was newlie invented, might ſpeedilie be rejected. After that wee had admired, and highly commended the great humilitie and holineſſe of that Councell, in which were ſo many Biſhops, almoſt the greater part of whom were *Metropolitans*, of ſuch erudition, of ſuch learning, that they were almoſt all ſufficient to have diſputed of matters of faith; Which great aſſemblie and meeting together although it might

in ſome mans opinion have imboldened them to preſume and determine ſomewhat of themſelves, yet they delivered nothing, preſumed nothing, arrogated nothing to themſelves; but above all things, they were very carefull not to leave any thing to poſterity, which before they had not received of their fore-fathers, not thinking it ſufficient to diſpoſe well of the buſineſſe then preſent, but alſo to leave an example to their poſterity, how they in like manner ſhould reverence the Religion of ſacred Antiquity, and utterly condemn the inventions of profane Noveltie; We inveighed alſo againſt the wicked preſumption of *Neſtorius*: who boaſted, that he was the firſt and the onely man which underſtood the Scriptures, and that all

all others which before his daies preached and taught, all that interpreted and expounded the word of God, were ignorant and unskilfull, that is, all Priests, all Confessours and Martyrs, of whom some had expounded Gods law, others allowed and believed them; to conclude he maintained that the Church both now did erre, and alwayes had erred, because as he thought, it had and did follow unlearned and erroneous Doctours. All which albeit they were abundantly sufficient for the overthrow and extinguishing of all profane novelties: Yet least that ought should in such plenty of proofs be wanting, we added for a conclusion, a double authority of the Sea Apostolick, the one of holy *Pope Xistus*, which venerable father now honoureth the Church of Rome, the other of Pope *Celestinus* of blessed memory his predecessour,

which I have thought good also here to set down. Pope *Xistus* then in his Epistle which he wrote to the Bishop of *Antioch* touching the cause of *Nestorius*, saith thus. *Therefore* (quoth he) *because*, as the Apostle saith, *the faith is one, that which evidently hath obtained to be so called, let us beleeve, and such things as are to be holden let us beleeve.* Afterward he prosecuteth and explicateth what those things be, which are to be beleeved, what they be which are to be kept, saying thus: *Nothing* (quoth he) *is further lawfull for Novelty, because it is convenient that nothing be added to Antiquity. The faith and belief of our forefathers is clear and perspicuous, let it not be troubled nor defiled with any permixtion of dirt or mire.* Apostolically spoken in commendation of our forefathers faith, to compare it to light

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and perſpicuity, and in likening novell prophaneſs to the admixtion of filth and mire. *Pope Celeſtinus* likewiſe is of the ſame opinion, for in his Epiſtle which he ſent to the Prieſts of *France*, wherein he reprehendeth their diſſimulation, in that by their ſilence they left the old faith deſtitute, and ſuffered profane Novelties to ſpring up, thus he writeth: *Worthily* (quoth he) *the cauſe doth touch us, if with ſilence we foſter errour; therfore let ſuch men be corrected, let them have no liberty to ſpeake at their pleaſure.* Some happily may doubt who they be, whom he forbideth to have their liberty in ſpeaking, whether the preachers of antiquity, or the inventours of novelties: Let him ſpeak, and diſcharge the Reader of this doubt, for it followeth: *Let Novelty ceaſe* (quoth he) *if the matter be ſo*: that is, if that be true which divers

divers accuſe unto me your Cities and Provinces, that through your pernicious diſſimulation you cauſe them to yield unto certain new doctrine: *Therfore* (quoth he) *if the matter be ſo, let Novelty ceaſe to moleſt Antiquity.* This then was the bleſſed opinion of holy *Celeſtinus*, not that Antiquity ſhould ceaſe to overthrow Novelty, but rather that Novelty ſhould give over to trouble Antiquity. Which Apoſtolick and Catholick decrees whoſoever reſiſts, firſt of neceſſity he muſt proudly contemn the memory of S. *Celeſtinus*, who defined that novelty ſhould give over to provoke antiquity. Again he muſt jeſt and ſcoff at the decree of holy *Xiſtus*, whoſe judgement is, that nothing is lawfull for novelty, becauſe it is not convenient that ought be added to antiquity. Again he muſt contemn the determination of bleſſed *Cyrill*, who

who highly commended the zeal of venerable *Capreolus*, in that he deſired, that the old Articles of Faith ſhould be confirmed, and new inventions utterly condemned. Likewiſe he muſt reject the *Councell* of *Epheſus*, that is, the judgement almoſt of all the holy Biſhops of the Eaſt, who inſpired by God, would not decree that poſterity ſhould beleeve ought, but that which the ſacred Antiquity of our Forefathers agreeing together in Chriſt had holden and beleeved, who with their uniform allowing and acclamation teſtified, that they all decreed, all wiſhed, all gave judgement, that as all Hereticks almoſt before *Neſtorius* contemning antiquity and defending Novelty were condemned: ſo likewiſe *Neſtorius* himſelf the Authour of Novelty and impugner of Antiquity ſhould be condemned. Whoſe ſacred

cred conſent and agreement proceeding from Gods goodneſſe if any diſlike, what remaineth but that he maintain that *Neſtorius* his profane opinion was unjuſtly condemned? Finally he muſt alſo reject and contemn the univerſall Church of Chriſt, and her maſters the Apoſtles and Prophets, and eſpecially the doctrine of S. PAUL, as dregs and droſſe. The univerſall Church, becauſe ſhe hath alwayes religiouſly kept and maintained that faith which was once delivered; S. PAUL, becauſe he hath thus written, *O Timothy keep the depoſitum, avoiding profane Novelties of voyces*: And again, *if any preach unto you otherwiſe, then you have receivedbe he accurſed.* So that if neither the Apoſtle his definition, nor the Eccleſiaſticall Canons ought to be violated, by which according to the ſacred conſent of univerſality

verſality and antiquity, alwayes all hereticks, and laſtly *Pelagius*, *Celeſtinus*, and *Neſtorius* were juſtly & deſervedly condemned; ſurely neceſſary it is that hereafter all Catholicks which deſire to ſhew themſelves true children of their mother the Church, adhere, joyn, and ſtick cloſe unto the holy faith of their holy Fathers, deteſting and abhorring, purſuing and oppoſing the profane novelties of all profane miſcreants whatſoever. This almoſt is the ſumme of that which in theſe two *Commonitory* Books we have more amply diſcourſed of, and now after the manner of recapitulation in fewer words gathered together, that my memory, for helping whereof I have wrote this Treatiſe, may both with daily admonition be repaired, and yet not overlaid with any tedious prolixity.

FINIS.